

SCHOOLS WITH A  
PERFECT SCORE

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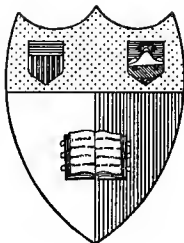
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## SCHOOLS WITH A PERFECT SCORE



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SCHOOLS  
WITH  
A PERFECT SCORE

DEMOCRACY'S HOPE  
AND SAFEGUARD

BY  
GEORGE W. GERWIG, PH.D.  
SECRETARY  
THE BOARD OF PUBLIC EDUCATION  
PITTSBURGH, PA.

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1918

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WHEN WE OF PITTSBURGH ATTEMPT TO SHARE WITH YOU  
OUR VISION OF A SCHOOL WITH A PERFECT SCORE IT  
IS IN FULL RECOGNITION THAT WHAT WE HOPE WITH  
ALL OUR HEARTS TO GIVE IN TIME TO OUR CHILDREN  
IS ALSO YOUR DEEPEST DESIRE FOR YOUR OWN.



## FOREWORD

THE ideal of living a life more abundant is not only one of the most cherished of American ideals but it is also one for which there is ample authority both ancient and modern, both sacred and secular.

Nations, like individuals, transform their cherished ideals into actual realities by means of their individual lives and by means of the institutions which they evolve in order to develop and perpetuate their ideals.

The American public school is not only the best loved of the institutions of the democracy but it is also the most effective agency in existence for human betterment.

This volume would have but little, if any value, if it presented only the ideal of one person or group. If it shall prove to have value it will be because it serves to crystallize those hopes and ideals which countless members of our democracy have in their hearts for all the children and all the people.

The Little Red Schoolhouse of the past, and its successor, the Big Red Schoolhouse of the present and the future, are in very truth the Temple of our Democracy, the Holy of Holies of our national life.

It is impossible to attempt to give adequate credit

for the various ideals expressed. The author is simply the interpreter, the scribe. Because of his love for his own children, for American children and for children everywhere he has written down the things he has found in the minds and hearts and souls of good Americans. For he believes that the Ideal Democracy — the Kingdom — must begin, and indeed has begun, in the American Public School.

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# SCHOOLS WITH A PERFECT SCORE

THE SCHOOLS OF THE PEOPLE  
SHOULD GIVE TO CHILDREN :|

Ample provision for exercise and joyous play.

Buildings, simple, but stately, thoughtfully planned, skillfully built, generously equipped.

Teachers who love children with a parent's love and books with a scholar's fondness; who find beauty and joy in service, are large of vision, learners always.

A course of study offering training for service and appreciation, presenting in the order of their importance those things which contribute to a strong healthy body, an alert sure mind, a fine steadfast spirit.

Those things in art or craft which develop to the full the latent ability of each one to serve his fellows with dexterous hand, a lofty mind, and a glad heart, rich in response to the beautiful and noble in life.

A training which leads from learning and doing on to wisdom, to high ideals, to service as a sacred trust, to worthy citizenship, to character.

And having given these things to the children, the Schools of the People should also give to all citizens an exalted, neighborly life more abundant, making the Big Red Schoolhouse a radiating center, for the final good of all Americans, and then for the World.



# SCHOOLS WITH A PERFECT SCORE

## I

### THE SCHOOLS OF THE PEOPLE

WE are in urgent need of an American Program of Education. To be of greatest value, however, this program must have ahead of it a clear-cut ideal of American life, a life in which we intensely believe, for ourselves, for our children and for our children's children; a life with its roots deeply imbedded in a love of humanity expressed in terms of democracy.

Every grade, every step, every subject in our educational program will have value just in proportion as it contributes in some manner or degree toward the development, in actual living, of this ideal American life.

Americans everywhere, since August 1, 1914, have been thinking as they have never thought before of their country, of their duty, of their destiny, wondering whether their schools were really training their children to become the men and

women of their highest ideals. The typical American is both ideal and practical. He insists upon a system that will work in an emergency.

**The Schools and the Nation**      Above all, as he comes to realize its tremendous importance, he wishes to be absolutely certain that he has an educational system that will actually convert his ideals into living realities. So, in the most careful way, he has been checking over the educational system and the life it produced in each of the neighboring nations, — Germany, France, England, Switzerland and Italy, — to be certain that he has the best, — or at least the one which develops ideals and standards of life so satisfying to his soul that he stands ready to face death for them if necessary.

He wishes to satisfy himself of the virtues and of the defects of the educational system of each nation, and to determine whether any given defect in character or final product is due to something an educational system contains or to the omission of some vital element.

Every thoughtful student has been reviewing the life of each nation as it came to the supreme test.

The most disconcerting thing for the school men of the world to-day is the fact that the school system which has been regarded by many for years as a model has had such unfortunate fruitage in life.

On the other hand, there seems to have been, in

some of the nations whose educational systems have not been held in such high esteem professionally, a saving grace which served in the hour of trial.

A nation's destiny is finally fixed by its notion of what constitutes proper training or education for a part or for all of its people. No nation, past or present, has ever had quite the same **A Nation's Destiny** ideas on this subject as America.

The educational ideal or system of no other nation is adequate as a whole, or even to a large extent, to America's present or future needs. While the other nations have been fighting, America has been thinking and feeling deeply upon life, its meaning, its opportunities, its obligations. The best minds in the country are trying to interpret the real meaning of Americanism. Democracy is on trial as never before. The spirit of Democracy is in the hearts and lives of our people everywhere. We are searching for a crystallization of that spirit, for a new declaration of the breadth and height and depth of our fundamental beliefs which will not only satisfy our own souls but which may also stand, a new Goddess of Liberty, — enlightening the world, with the embodiment of Truth which education reveals to all mankind.

We are now, and are destined to be in the future, face to face with monarchies, efficient and otherwise. An inefficient democracy, whether the in-

efficiency be educational, industrial, military, or social, will be hopelessly outdistanced in the future race, regardless of the direction in which that race is to be run.

The most pressing educational need to-day, therefore, is a clear statement of our American ideals, as well as of the method by which those ideals may be wrought into living realities.

The older ideals which have, each in its turn, dominated other nations, are increasingly unsatisfactory to America. The Greek ideal, and the educational system which perpetuated that ideal, with all of its beauty and its charm, would not satisfy our inmost souls. The perfection of one Greek gentleman rested upon the labor, sacrifice and suffering of twenty slaves. No good American is willing to be a parasite. We are absolutely committed, right or wrong, to trying out to the end our experiment in democracy. We believe that a school system, properly imposed upon all of the people, must benefit all of the people, each being given his opportunity and a whole chance. We believe that every member of a contributing democracy has an inalienable right to the kind of an education he needs at a particular time, in order that he may progressively develop every latent, divinely given possibility, for the ultimate benefit of himself, his family, his city, state, nation and humanity.

Admirable as it is in some respects the present German scheme of education has two particulars in which it would never be acceptable or suited to American conditions. In the first place, while it contains an ideal of absolute service for the Fatherland it is based upon an autocratic conception of government, in which the governed have no vital part in the government ; upon a preferred class, with a perpetuation of their special privileges ; upon a permanently stratified order of society, with certain groups, particularly the industrial group, practically foreordained to a given status, generation after generation, and with large portions of the people regimented remorselessly, for good or for ill, under the orders of superior officers. In the second place, while the entire school system gives a prominent position to instruction in religion the final fruitage is an obsolete code of ethics based upon the idea that might is right, frankly and almost brutally proposing the Scrap of Paper theory, under which, treaties, bonds or other obligations may be torn up and cast aside at will — a theory which makes personal, national and international relations with the remainder of mankind utterly impossible.

Against this, America stands for individual rights along with national obligations, for a scheme of government responsible to the people, based upon the consent of the governed and their participation

**The Ger-  
man Edu-  
cation**

in the government; for equal opportunities to all, especially the opportunity to higher types of service and reward; for team work, with constant opportunity for initiative and individual achievement, and, above all, for a scheme of life based upon the eternal verities of love, brotherhood and coöperation, in which a word is constantly as good as a bond. The German ideal of life is therefore entirely inadequate and unsatisfactory to America. We recognize that Germany has a perfectly clear-cut ideal and that the German educational system is most marvelously adapted to the development and perpetuation of that ideal; but it is not the American ideal.

While America may justly aspire to be a leader educationally for the new democracies, it should not fail to be a learner as well. Judged by its recent fruitage there is manifestly much that we may learn from our sister republic of France in the direction of training a people to a combination of individual rights along with the finest service to a nation in an emergency. For many years there has been a deep-seated conviction in France that if the republic should overcome its misfortunes it must find in every citizen a soldier and in every soldier an educated man.

All schools in France, public and private, are under the direct control of the state, with the expenditure of money, and with the adoption of courses of study and textbooks, all under central authority.

The English ideal of life and of the education which produced English life was unsatisfactory to America in 1776 and in some particulars has been increasingly unsatisfactory to America ever since.

While England has been singularly successful in gradually extending the right of participation in government to the people constituting the various portions of the Empire, in proportion to the state of their development, her recent splendid recovery when on the very verge of the precipice seems to have been rather in spite of her system of education than because of it. There is little in the English scheme of education which would prove of value to America, except in one very important point, the success with which there has been engendered and developed throughout the whole people a high ethical sense that, after all, right is might, rather than the reverse, and a willingness to sacrifice everything rather than to abandon cherished ideals. Just as America has found that some of her highest ideals of life, aside from the method of government, coincide with England's, so we may yet find, hidden away somewhere in the English system of education, not at first readily discernible, the fundamental basis, as well as helpful suggestions for a method of imbuing an entire nation with high ideals of life and service and sacrifice.

In the English schools, as in the American, the

individual is everything, whereas in Germany and France he is nothing in contrast with the needs of the state.

The problem, of course, is to secure that proper adjustment and coördination between the rights and needs of the individual on the one hand and the rights and needs of the community or nation on the other hand. It is manifest that neither alone is satisfactory.

It is singularly fitting that Switzerland, the seven-century-old sister republic, should give us in these trying years so much that is inspiring in example and wise in precept, avoiding the unhappy fate of Belgium by a superb, self-reliant maintenance of her neutral rights, and with no touch of militarism nor lessening of any of the highest ideals of humanity.

The final fruitage, in this, as in the life of the other nations, is not accidental. The following extracts furnish the explanation :

**The Elder  
Sister**

In Switzerland, where there is neither coal, iron, nor petroleum, where forests have been depleted, where raw materials must be imported from other lands, where neighboring powers are jealous competitors, and tariff barriers dam the natural flow of commerce within narrow boundaries, the very existence of industry and even of national life itself demand in every worker the greatest skill and efficiency which can be secured. Here the welfare of the individual worker becomes a chief public concern. . . . The Government of Switzerland is organized to further the interests and conserve the welfare

of the ordinary man. . . . The principle that the national resources belong to all the people, and that the Government exists for the purpose of developing and utilizing these resources for the general welfare, is universally accepted. Such a Government would be called paternalistic by many Americans. It is really fraternalistic. It has not been imposed from above, but has been devised by the people themselves, for the conservation of the general welfare. It is really a great coöperative machine.

The conservation and utilization of every resource, and especially of human asset, is the dominant educational idea of Switzerland. The school is the instrument by which a democracy trains its members for efficient and patriotic service. Any need which the State perceives to exist in its citizenship or in its national life is immediately supplied through some form of school. It is considered the duty of society to see that no child or man is wasted, but that he is prepared to live most efficiently the life which will have most meaning to himself and the greatest service to the social whole.

To the Swiss nation democracy consists, not in placing before people of diverse and unequal capacities the same sort of education and then inviting each to seize a pretended "equal chance," which in reality he is unable to appropriate, but in offering to each man an opportunity to develop that ability which he possesses, in a school adapted to his needs and to the demands of society.

The American ideal of education which we are modifying but slowly is a single ladder with one end in the kindergarten and the other extending through the university. This ladder we consider that each has an opportunity to climb. We honor and reward the man who succeeds, but those who fail are allowed to drop off unnoted, and must

climb upward by any difficult and devious path which they may devise, or remain submerged. Ours is a fine system for the man who reaches the top. In the Swiss ideal there are many ladders reaching to many ends and the chief solicitude is the man who finds climbing difficult. This ideal does not develop the superman, but insures that high general average which is the basis of a true democracy.

The national consideration for the man lowest down exhibits itself in a multitude of ways.

In the evening the light from hundreds of classroom windows proclaims with silent eloquence the determination of a people to fit themselves for greater efficiency and service.<sup>1</sup>

Democracy needs experts more than absolutism needs them. Democracy is a harder system to operate. The one city of Munich is training more boys and girls to be practical working citizens in trade and commerce and industry than all the great municipalities of the United States. In United States less than nine per cent of the persons engaged in agriculture, manufacturing and mechanical pursuits have received adequate, efficient training.<sup>2</sup>

We were not quite ready to admit, even in 1915, that a democracy was necessarily and hopelessly **The Higher Efficiency** inefficient. And recent events have impressed us with the belief that there is, somehow, a higher efficiency; that a democracy has not only an equal chance, but perhaps even a better chance to attain this higher efficiency; that the shortcoming of some of the older systems was a

<sup>1</sup> "The Swiss School System," U. S. Bureau of Education, *Bulletin Whole Number 567*.

<sup>2</sup> *Outlook*, May 23, 1917, P. 143. Vol. 116.

lack of fundamental human wisdom ; that an educational system is under an obligation to develop wisdom and understanding as well as mere learning or knowledge.

It is evident, therefore, that the problem before America is fundamental. We need to ask ourselves anew what America really stands for. The final product is the supreme test of national life. What kind of an American are we striving to produce? What is our ideal of an American man or woman?

It is of course futile to consider or discuss mere details of his life or training until we have clearly in mind the final product we desire. We are concerning ourselves, just now, with the big question, "What kind of education will make the best Americans in the long run?"

The type of an education which a nation develops, gives to her children, and to her people, determines the final destiny of that nation.

Nations learn more in their moments of suffering than they do in ages of peace and content.

The failure of England to give all her children an opportunity for a practical technical education has been as tragic and as costly in its results as has been the type of social, ethical or spiritual education Germany gave to her children.

If America has in its consciousness anywhere an ideal type of manhood, of womanhood, of childhood, now, of all times, is the time to set it forth. Nations

are learning the art of imbuing their people with certain chosen and national ideals. The important thing is the type of ideal to be instilled.

We have, somehow, in America, an abiding conviction that, for us the better way is, as we have **Ideals and Education** done before, to blaze a new trail going in the direction we are impelled to go, rather than to attempt remaking our lives and destinies in accord with the outgrown or outworn habits of others. So the best minds in our educational world are taking stock of ideas old and new, testing out, discarding, adapting fundamental truths to new conditions. Much of the work thus far has been critical. But with his proverbial common sense the modern American has shown the same willingness to throw overboard obsolete educational ideals as he has in discarding an automobile of ancient model, or in scrapping any other obsolete political, social or industrial back-number. He is learning that, after all, the supreme problem is the problem of human relations; that the final acid test is the test of the effect upon humanity as expressed in terms of democracy.

**American Educational Ideals**      It may be an advantage to formulate definitely some of the characteristic American educational ideals.

1. Americans believe that public school benefits are never limited to a preferred class but are always in the form of equal right to all and

unlimited opportunity to any having the desire and the ability to benefit.

2. That in the American democracy U. S. stands for unselfish service and also for universal service, and that the principle works both ways, the obligation resting mutually upon the citizen to learn how to best serve the nation, and upon the nation to learn how to best serve the citizen.

3. That there rests the further obligation upon all citizens, not only to consent to be governed, but also to learn how to govern and be well governed and to refuse to consent to be other than well governed.

4. That democracy is after all a principle and a result, more than it is a particular method, consisting more in acquiring the spirit of Valley Forge than in copying the three-cornered hat and the flint-lock that were merely methods at Bunker Hill ; more in developing the good intent and the real ability to serve all of the people than in demanding the right to break in and govern for the sake of or for the benefits of governing.

5. That experience is, after all, the best teacher ; that the strength of the country school consists as much in the unconscious experiences of field and farm, and of the earned hunger for higher things as it does in the formal classroom study ; that preparation for the more complex modern life requires the teaching that comes through a widely

rich and varied experience; that any special experience which may have been helpful to one portion of the community educationally would not necessarily be the particular experience which would be educationally helpful to another portion; that each individual and each portion of the democracy has an inalienable right to participation in these experiences which would prove helpful to that individual or that portion at that time or at that state of development; that in a democracy there is the obligation of furnishing to all of the children and to all of the people all of the experiences necessary or desirable in their progress; that the education of a particular individual is not limited to a few years but that education is a continuous performance, from the cradle to the grave; that just as each experience of the individual contributes something of value in his education, so each experience of the race and of all the races has educational value, whether it be in the form of classic lore, or artistic appreciation or expression, or of scientific spirit and training; that an individual or a nation is educated by the addition and multiplication of experiences rather than by their subtraction or division.

6. That in a democracy the object of education is not to push a portion of the people along certain deep-cut grooves to a foreordained stratum or class or occupation, but rather to combine definiteness and flexibility — a definite preparation for some special

service with a flexibility which both permits and encourages preparation for higher and higher service, and progressive changes to such service, and that initiative is the key-note to this preparation.

7. That in a democracy the members should not be educated to blind obedience or regimented under the orders of an autocrat, but should be trained either for initiative or for that coöperative team work under which freemen gladly consent to be directed or governed by those having the good intent and the ability to lead. There must always be the opportunity for brilliant initiative, for leadership in an emergency. In a democracy, as in a football game, the individuals strive for team success, willingly subjecting themselves to discipline and orders which are the signals for coöperation.

A democracy which is to be fought for must be thought about and taught about seriously. No subject in the world is of more importance at this time. Any democracy is doomed to destruction, the members of which continually consent to live or learn or be governed by methods which, in actual practice, after years of trial, prove to be faulty and inefficient.

Whether democracy shall succeed, or indeed whether democracy shall even survive, is more than a mere academic question. Democracy will surely not succeed and indeed may not even survive if it attempts to meet methods of recognized efficiency,

whether military, industrial or educational, with methods of recognized inefficiency.

The necessities of the war are changing many of the educational and other methods of democracy, but the fundamental principles are being emphasized. Conditions to be met after the war will necessitate many other changes.

An Edu-  
cated De-  
mocracy

A democracy cannot possibly be well educated or well governed and meet modern efficient competition, whether in war or in peace, unless it evolves, under the general principle of universal service, a method of finding and keeping its best ability on its hardest tasks. The supreme function of the school is to find and to train this ability. Whether the final competition is to be in war, in commerce or in industry, preparedness is a school problem.

The schools make the nation. The very life of a nation may depend upon its efficiency, and its efficiency is the inevitable outcome of its schools, rather than of its particular form of government. The form of government may be changed suddenly, at any time, and may be strong or weak just in the proportion that the latent abilities and ideals of all of its people have been developed in its schools through a series of decades.

Not only can a school system develop all of the latent industrial or scientific ability that exists in a given people but it can also crystallize and clarify

the ideals for which a nation will fight valiantly until death.

One of the virtues of a democracy is that every individual does his own thinking. In a democracy in which the schools of the people have done their work properly, each individual is able to think clearly and truly, however grave the emergency which confronts him.

There is no panacea in the dictum that the majority shall rule. The panacea, if there be one, consists in making and keeping the majority fit to rule for the highest good of all the people. Only thus can democracy be made safe for the world. It is worse than useless to gain safety for democracy on the battle field only to lose it later at the ballot-box.

It is because of human frailty that it is possible to fool all of the people part of the time and part of the people all of the time. But it is because of the schools of a democracy that it is impossible to fool all of the people all of the time. For, when the schools of the people have done their work properly, the howl of the demagogue will be harmless, the lurid colors of the yellow journal will neither attract nor injure, the fervid but false editorial will amuse rather than influence, and the autocrat will be shorn of his power.

There is not only the opportunity but also the obligation of constructing a school system which will serve not alone for America but for the world.

Recent events have strongly emphasized both the opportunity and the obligation.

Americans have taken pride in giving to Cuba and Porto Rico and the Philippines their best loved as

**A Gift to  
the New  
Democ-  
racies** well as their most effective institution as the gift of a democracy to her younger sisters. They have smiled complacently as the new

republic of Russia has stated that it would benefit by the mistakes of America and the older democracies. But they have also smiled proudly when there was recently introduced into Russia its first free public school, modeled in every way after our own. They believe that the other democracies, in their turn, will find the free public school their greatest bulwark.

America gave the world, many years ago, an ideal of a democracy. What the world needs now, and particularly what the newer democracies need, is a definite method by which any people may evolve, within themselves, by their own consent and their own ability, a scheme of coöperative government which is better in its service to the whole people than any other form of government the world has yet known.

After more than a century of experience in self-government America has found its free public schools to be the best single agency or institution for the development of the whole people. America's highest present duty, therefore, aside from the immediate

fight for the preservation of liberty, is to see to it that the public school continues to be increasingly successful in developing every ideal and every latent ability in the life of all of the people. Americans are the chosen people whose privilege it is to present to the younger democracies a model free public school system running from kindergarten through the grades, the high school and the university, as the best known medium for the training and safeguarding of freemen.

There should be a definite set of plans and specifications for a complete system of schools, in accordance with which any community or any democracy may build — a system which fully meets the local and special needs of all of the people, which is in harmony with the highest ideals for well-rounded American manhood and womanhood, and which may serve as an educational model for the democracies of the world.

There are, then, the following supreme educational obligations upon America at the present time :

1. The formulation of a definite ideal of an American life more abundant.
2. The creation or evolution of an educational system which shall rapidly and adequately convert this ideal into a living, self-perpetuating reality.
3. The training of a body of experts in all lines of welfare, — social, educational, industrial, commercial, religious, — who are thoroughly imbued with this ideal and who are capable of converting it into a reality.

4. The enlistment of these experts into the service of their country and their retention in that service until the task is complete.
5. The presentation as a gift to the new democracies of an American ideal system of schools with a perfect score, with the hope that it may serve as an educational model for the democracies of the world, and the pledge that all Americans will do everything in their power to make it serve others as gloriously as it has always served US.

There are some ideals which an individual and a nation hold so dearly that life itself is as nothing compared to their preservation.

The individual and nation holding such ideals stand ever ready to defend them with life, fortune and sacred honor, and to die, if necessary, rather than to yield possession of them for themselves or for their children.

There are other cherished ideals, for which it is fortunately necessary only to live. The American Educational Ideal is one of these.

Democracies hate war. War is only the last resort. The sole function of force is to preserve order. When order is established and maintained any question at issue may be brought before a proper tribunal for solution in a proper way. Under normal conditions the school is the battleship of a democracy. A modern steel battleship costs as much as a thousand grade schools, as much as a hundred moderate-sized high schools, as much as

ten great city high schools of the first class. The battleship will be obsolete in ten years and may be blown up any minute. The schools will serve a century. In the normal battles of a democracy the allies will ever be love and brotherhood and the enemy will be ignorance and hatred.

It is a little difficult to speak with becoming modesty when under the influence of a great passion like that of America for her public schools, and when in the presence of a supreme opportunity like that which seems, providentially, to have come to many American cities, the opportunity of providing for the children a system of schools a little different and perhaps a little better than anything of the kind heretofore accomplished.

Schools With a Perfect Score! Just how much is contained in that Ideal? One of the distinguishing marks of a good schoolmaster is his belief in and his striving for perfection. No schoolmaster worth the name is ever satisfied with anything less than a whole chance for his children. And so teachers, who love children with a love only less than a mother's, yearn like mothers to give their children a perfect gift.

## II

### THE SCHOOL GROUNDS

OF all the passions that distinguish the American people the finest and strongest cluster about the Little Red Schoolhouse. And as the nation grows in strength, in riches, in opportunity, so the school and the ideal of the mission of the school must ever grow. The Little Red Schoolhouse has grown as a lad grows, taller and broader, until it stands and must continue to stand, a worthy companion among the skyscrapers. For few Americans believe in these days that the School is any longer cramped and confined by the limits of the "three R's."

The habit of Americans is to have first a vision, and then to plan and bring about a realization of that vision. There has come to them, little by little, the vision of a School With a Perfect Score. They brooded over that vision, dreamed of all it should contain, hoped for it, planned for it and determined to have it.

Nothing is more evident than the growing determination of Americans to have the work of all the people better done. There is no better place to

begin than with the schools. For no portion of the work is more important than the training of the children. An individual, like a city, may be judged fairly by the treatment given to children. America has been richly blessed, in city and country alike. No community can retain its own self-respect or the esteem of its neighbors unless it passes these blessings on to its children and to others.

There are two ways of making progress. The first is to select a practical, comparative standard and to strive to reach it; the second is to select an ideal, absolute standard and work towards it. Each method is good, for each appeals to different temperaments.

The change from country to city life has involved a corresponding change in the service a city school must render to the community, if the children of that community are to grow into strong forceful manhood or fine efficient womanhood. In every community the public schools should contribute their full quota toward making that community a better place in which to live.

To realize the ideal of an adequate system of schools the work should be divided into its great fundamental divisions: (a) the grounds, (b) the buildings, (c) the teachers, (d) the work relating to the various courses of study and methods of instruction for the training of the emotions, the intellect, the artistic and creative impulses, the evolution of

character, (e) the extension of school service from the children to all of the members of the community. It is self-evident that the work of the people, in so far as it relates to their children and their schools, should be done just as efficiently as the work of the best managed private concern or corporation in the community.

The first requirement for a School With a Perfect Score is an extremely difficult one for a city but an exceedingly easy one for the country. It is that ample provision be made for exercise and joyous play, for the common recreational life of the whole people.

An old city is like an old individual — extremely hard to change. In the country or in the small town there are abundant satisfactory school sites available at reasonable prices. In the city the task of securing a proper school site is often one of the most difficult confronting any Board of Education. The larger the city, the more difficult the problem becomes. Desirable locations become increasingly scarce and costly just in proportion as the city grows. Buildings which are entirely worthless for school purposes, but which must be paid for, nevertheless; which are apt to be held at prohibitive prices once it becomes known that they are desired for public purposes, and which must be torn down and removed before any constructive work may begin, are in the way constantly. Streets, alleys, public service lines,

street cars or railroads, each adds difficulties of its own.

It is almost impossible for the average impatient American citizen to remember that European cities have been built, torn down and rebuilt **School Sites** time after time through the centuries, or to learn from their experience the lesson of city-planning in advance. Americans have a large beautiful faith in themselves and in their country as a whole; but they continually lack faith in the growth of their cities, at least in so far as making adequate provision for that growth. Almost without exception the school systems, as well as the higher institutions of learning in America, are suffering for want of ground. This seems the more pathetic because there were originally in America the most generous educational land grants of any country in the world. When our forefathers decreed that Sections Nos. 16 and 36 in every township should be set aside for school purposes in every state carved out of the great Northwest territory they were wise beyond their day and generation. The potential school fund thus created is not only a guarantee for the education of future freemen but is also the shrewdest method yet devised for financing that education. The states which were fortunate enough to receive this heritage and wise enough to conserve it find their educational system almost automatically paying for itself as it develops.

The school lands, however, have been sold too often for a mere pittance of their later value and the proceeds scattered. In a few instances they have been wisely retained, and in some cases, as in Pennsylvania, there is the beginning of an effort to recreate and rebuild the State educational funds by reforesting and other methods.

A democracy is at an especial disadvantage in the matter of making adequate plans for the future because of its changing form of administration, as well as because of its intense belief in individual instead of joint ownership. **Democracy at a Dis-advantage** The advantages, however, of a community securing and retaining joint ownership of certain land needed for the education and recreation of all of the people is becoming rapidly manifest.

The universal lesson for each community and each school district is the necessity of planning far in advance and of securing at an early date ample ground for all public educational and recreational purposes. A cow-path plan will result in cow-path streets.

If proper planning has been neglected the penalty is swift and sure. There is nothing left but to attempt to buy back the necessary land at almost prohibitive prices, wreck and remove the buildings, at whatever cost, and make the best possible arrangement for vacating streets and alleys, or for overcoming or enduring the disadvantages of congested traffic and transportation lines.

In many cities the street cars going toward the center of the city are congested beyond human endurance in the morning by business men, clerks and school children, especially of high school age. Toward evening there is the same triple congestion in the opposite direction. The ideal plan, of course, is for schools and homes to be located well in the suburbs, the schools, if anything, farthest out, where land is cheaper and more abundant, and where the school children, if obliged to ride, will be going towards the suburbs in the morning and towards the city in the evening, instead of the opposite, thus equalizing the traffic load.

One of the most difficult of the problems of a democracy is the problem of determining in advance the character and direction of a city's growth. The proper location of schoolhouses, both primary and secondary, is absolutely dependent upon this factor. There is far less danger of expense to the community in providing for itself adequate ground in advance than in attempting to secure land later on. In New York City it is almost impossible to secure ground for schools in the congested sections. As a result mammoth six-story schoolhouses are a necessity, with playgrounds on the roof, with double and triple sessions. In each instance this means that some poor children are being deprived of one half or two thirds of their inalienable educational rights, and suffer many other serious disadvantages.

The topography of the land is in many instances a vital feature, with the corresponding ease or difficulty of approach, or the possibility or impossibility of so locating a school that it may draw pupils to a center from every point of the compass. The prairie cities are all singularly blessed in this respect, as well as by the fact that most of them have made ample provision for plenty of wide, straight streets. The cities with hills or with narrow, crooked streets find themselves at a constant disadvantage in this phase of their school administration.

In the older and congested portions of the cities the only thing that can be done is to make the best provision possible for schools under all the circumstances in each case. New York City has one section in which there is a schoolhouse accommodating six thousand children. Within a block and a half in one direction is another school with two thousand pupils and within the same distance in the opposite direction another building with two thousand pupils, a total of ten thousand school children within a radius of one and one-half city blocks. The school population of the city has been growing at the rate of over forty thousand children each year for a number of years. The size of the burden which this imposes upon the school authorities is tremendous. The only consolation is that the city is growing in wealth and power at the same

time, and that instead of expenditures for schools being thought an unjust financial burden they are being recognized as representing the best asset, the best advertisement, and the best dividend-producing investment the people can possibly make.

Whether in city or country, however, the wise procedure is to secure abundant school grounds early. If it costs more in the city, the total valuation, upon which the school tax is based, is also higher, hence the proportionate cost to the community is not greater, although, in many instances the same land might have been bought earlier at much less cost. Since, as public land, it is exempt from taxation, the cost to the people of holding land in common, for their own and their children's future benefit, would not have been great. We are just beginning to learn the wisdom of coöperating, and of holding jointly, for the benefit of our children and ourselves instead of individually. In every new town or new addition there should be provision, from the very beginning, for ample parks, playgrounds and school property. No single element will contribute so much in the future toward making a richer, more healthful and more happy life for the whole people.

The open country and the small town always have the advantage of the city in this particular. The best modern practice in the country is to secure a thoroughly desirable, central location, large enough to provide ample recreational park and school ac-

commodations for all of the needs of all of the people, to furnish equipment and to extend the use from time to time as means are provided, as the needs arise and as the people come to realize the benefits of this coöperative activity. Union grade and high schools always make possible larger and better equipment, which in turn makes possible better and cheaper service to the people.

Country  
Advan-  
tages

There is a great difference among the various cities in the ease with which school accommodations may be provided. Pittsburgh was recently obliged to pay \$50,000 an acre for four acres upon which to erect the Schenley High School. The building itself covered practically all of this ground, leaving no possible opportunity for recreation grounds immediately adjoining, except at prohibitive prices for ground and the expensive buildings already erected upon it. In order to provide for the athletic and recreational needs of the school and of the community it became necessary to purchase ten acres on a hilltop half a mile away, the only level land in the entire vicinity that was available, and this at a cost of \$6000 an acre.

Most of the other cities are more fortunate in having level land available for school purposes at moderate prices. Cleveland, for example, recently purchased an ideal level plot for a high school, consisting of twelve acres in a choice residence section,

for \$50,000, and St. Louis purchased a similarly well-located site for a high school, consisting of eight acres, for \$60,000. No such property was available in Pittsburgh at any price, because of the hills and other topographical conditions, and the only available property, in no sense the equal of either of the former mentioned sites as to location or grade, was very much more expensive. No such property could be found at present in any of the older sections of New York at any price. The Washington Irving High School, at 17th Street and Irving Place, built to accommodate two thousand girls, is without a foot of playground except on the roof. This school is struggling heroically with the task of accommodating six thousand girls. Each of them has applied, claiming her inalienable educational rights, and in hundreds of whom there may be a potential Mary Antin, fully capable, if given a whole chance, of growing into possession of her portion, and of making her contribution to The Promised Land. There are seventeen great high schools in New York City, all crowded to the doors, each costing from half a million to a million dollars, each doing magnificent work for the people of the community, but the majority of them greatly hampered now, and to all present appearances forever, by the lack of adequate ground for the athletic and recreational life of the children and of the adults. And yet, within but a short distance of New York and of any other city there are

thousands of acres ideally situated for service to the people. It is an old saying that the country makes men and the city mars them. Luther Burbank has said that the third generation of city-bred people always comes to grief. If we are ever to retain for our city-born children the strength of body, the cleanness of mind and the soundness of nerves which characterized the product of the Little Red Schoolhouse we must find a way of providing in connection with each Big Red Schoolhouse proper facilities for the physical welfare of all of the people.

In the older and congested sections we must, little by little, win our way back to fresh air, sunshine and exercise — or pay the penalty of disease and extermination. There is no graver form of race suicide than that which permits the children and the adults to die in courts and alleys because of a failure to provide the necessary requisites for life. However costly it may be to have the community buy back ground for common recreational and educational uses, it will be infinitely less costly than the inevitable toll of disease, suffering and inefficiency which congested city life always entails. And, indeed, with modern railroad, electric car and automobile transportation, there is no possible advantage and every possible disadvantage to the life, comfort and happiness of the whole people, in the sky-scrapers and canyons and dark courts of our cities. European cities have lived too long to

**Winning  
our Way  
Back**

be misled into following our sky-line. They have been rebuilt time after time, each time making an improvement in the living conditions of the people.

Americans contend that the virtue of the democracy consists in the fact that it furnishes a medium of government which will serve the needs of the whole people, rather than any preferred or favored class. But if the American democracy were to be judged by the success with which it has thus far served the needs of those who live in American cities, it must be accounted a comparative failure. For in all that concerns the material welfare of its people, — streets, light, heat, water, transportation, building laws, police, the American city is far, far behind its European rival. And the distinguishing features of physical welfare for the people which now characterize these European cities have almost all been provided within the last twenty-five years. While we Americans have been talking about the virtues of democracy, the other nations have been serving their city-dwellers in a capable and efficient way.

The lesson for the future is plain. America has an infinitely better opportunity to do for her people in the next twenty-five years what has been done for the real welfare of the people under other forms of government. But the work must be planned and executed in accordance with the principles of modern efficiency. An inefficient democracy will be unable to

compete with rival governments in the preservation of the life of its people, in the protection of their liberty, or in providing for them the conditions vitally necessary to the pursuit of happiness.

The growth of American cities has just begun. The mistakes of the past, inasmuch as they affect the

**Growth of  
American  
Cities** very life and happiness of the people, must be rectified as rapidly as possible.

The future must be so planned that these mistakes will not be repeated. It is a tremendously difficult and expensive task to rebuild an old city. The difficulties are infinitely increased where there is, along with individual ownership and liberty to make mistakes, no continuity in plan or in administration. Fortunately it will be necessary to rebuild large portions of the older sections of every American city, in any event, because of decrepit buildings, congested streets and the necessity for other improvements. It will be much cheaper and better to rebuild collectively in accordance with well-matured plans than to permit a patchwork of individual preferences.

It is apparent that in going to the extreme of individual liberty the members of the American democracy have suffered in much that relates to their best life. The individual right or preference must yield to the common good. In rebuilding or reorganizing our American communities, or in planning and constructing additions or new com-

munities the point to be emphasized and guaranteed is the thing which is common to the life of the whole people, rather than the thing which represents an imaginary right or which is the preference of an individual at the expense of his neighbor or of the people as a whole. It is self-evident that in all that relates to the life of the whole people, such as streets, light, water, police, housing laws, schools, recreation, — the welfare of the entire community has the right of way over any claim of an individual or preference of any preferred group. This in no wise means a violation of valid, legitimate, individual rights in favor of a mistaken theory of the supremacy of any national or government rights. It means rather a provision for the full development of all proper initiative and individual rights and preferences, combined with a proper coördination of these individual rights with the equally valid and inalienable rights of the people as a whole.

Whether the Prussian autocracy is the most clever medium ever devised for the preservation and continuation of the unfair advantages of a preferred class, or, whether it is, after all, the best government medium yet found for bringing the greatest good to the greatest number may possibly be a debatable question. We Americans, however, are committed mind and soul to the task of trying out to the end the experiment in democracy. If we might have been permitted

Autocracy  
or Democracy

to remain comparatively isolated from the other nations, the experiment would have been far easier. Even if it were necessary to compete in some lines, many of us believe that Dr. Kerschensteiner expressed in his "Schools and the Nation" a finer and truer German ideal than that of the Prussians, and one which enlightened nations will more readily accept, when he said that it is far better and nobler for nations to compete in the friendly arts of education, commerce and industry than in the deadly arts of war.

Since it has become necessary, however, for Americans to defend their liberties with their lives it will be necessary for the democracy, temporarily at least, to prove its ability to defend itself. It is self-evident that in order to survive a democracy must be able to compete in war, if necessary, as well as in peace, in industry, in commerce and in education. Whether a democracy can so compete is the final question.

The contention of America is that by making provision for initiative and for individual rights, closely and truly coördinated with the rights of the people as a whole, there will be developed a greater sum of ability and of happiness than by any other form of association or of government.

Americans believe that it is the supreme duty of the government to uphold, defend and develop,

not the rights of the individual alone, not the rights of the nation alone, certainly not the privileges of one portion of the people as against the equal rights of another portion, but the combined rights and duties of individual and nation, each in its proper place and each in its proper proportion.

Americans further believe that this is all a question, not of abstract theory, but of definite, concrete practice; that the virtues or vices of any particular conception or form of government are best shown in the resulting life of the people; that the individual lives and the institutions of the people are the concrete fruitage by which they shall be known; that the public school is the institution which most fully and most favorably affects the life of the individual as well as the life of the nation; that an education is training in ability to function willingly within one's rights and according to the full measure of one's powers, separately, as an individual, collectively as a nation, and internationally among the other brethren of the earth.

Under the old feudal régime it was the custom for king or noble to seize a large section of land and to hold it for his own pleasure or benefit, **The Old Régime** requiring thousands of his slaves, his vassals or his people to give years of their lives in creating for him a Versailles or a Sans Souci. In a democracy the toil of the people is for the benefit of the people and the final product is held partly in

common, and partly distributed fairly according to the contribution of each to that final product.

After centuries during which the workman slaved for the overlord, receiving practically no fair return for his labor and often nothing except the privilege of walking through the parks and the castles created by his labor, on certain feast or festal days, carefully assigned and limited by the overlord, there was a natural and proper reaction. A man wanted to build a home for himself, for his wife, for his children, which would be his castle. His sole experience with the state and with the ruling classes was that he labored and fought and almost died while others received the major benefits. There was for centuries absolutely no institution or other product of common labor, ability or genius, in which the benefits were distributed in fair proportion to the contribution.

Indeed it has remained for the American public school to be the first and the best example of a human institution toward the creation and maintenance of which there has been equal contribution from all and from which there has been derived the opportunity of equal benefits to all.

The best center, therefore, of the common life of all of the people, the best place from which to begin rebuilding a city or a community, or about which to begin building a new city or a new community is the public school. People did, sometimes, in the old days, devote centuries

to building temples about which much of their finest and highest life clustered. The public school is the Temple of Democracy, and the grounds of the Temple should be adequate for all of the later needs of the people.

There has been in the past so much criticism resulting from defective methods of buying and selling public property that the task of securing suitable sites, properly located, in an absolutely open and fair manner, and at reasonable prices, presents obstacles for a public body which no private individual has to meet.

When it becomes desirable to select a site which is destined to become the nucleus of an entirely new neighborhood, where, because of the location of a modern school there will be erected an increasing number of homes built in general harmony with the ideal embodied in the school, or, when it becomes necessary to select a site for a new school in an older neighborhood, the best procedure is to invite tenders of property of all desirable kinds, with prices and terms. These should be examined very carefully, two or more of the best selected, and an appraisal of their value secured from a competent body of disinterested real estate experts. If the property is offered for school purposes at a price not in excess of the appraised value it may be purchased. Under modern school laws School Boards have the right to condemn property for school purposes, securing

warranty deeds at a price fixed by proper court procedure, in case the owner and the Board fail to agree. If the price asked for a particular piece of property is in excess of the value as fixed by the disinterested appraisal board, the owner should be offered the appraised price, or given the option of having the property condemned for school purposes and the price determined by court procedure.

The value to a community of land set aside specifically for school purposes is almost universally recognized. It has been found in countless instances that a wisely chosen location for school purposes not only increases in its own value but causes an increase of value in the neighborhood. A good school may be safely counted upon to more than pay for itself in the increased value of the adjoining property. In one section of Pittsburgh forty new houses were built during one summer largely because of the erection of a modern school. In another section two hundred model homes are being built at a particular place by a far-sighted business man, following the erection of a model modern school plant, because he recognized that such a school would attract and hold the type of tenants he desired.

The converse of this is also true. In many instances the value of entire city neighborhoods and of whole sections of rural property has been kept back for years because of the failure to provide

proper school facilities. Americans will build homes where there are good schools. They will not build homes where there are not good schools, and good Americans will be attracted to particular neighborhoods and will build good homes just in proportion as they find in the schools the opportunity for the fullest growth in all directions for their children and for themselves.

Some of the most progressive middle west cities are setting aside ten acres for the use of the people. A modern school is erected in the center with ideal facilities for all of the common educational and recreational life of the children and of all the people. On one side a park, on the other side all-year playgrounds and school gardens. An investment of this type will pay tremendous dividends in terms of welfare, health and happiness.

### III

#### SCHOOL BUILDINGS

THE second step in securing Schools With a Perfect Score is the schoolhouse, simple and stately, thoughtfully planned, skillfully built, generously equipped. If the school is the home of democracy, the Temple of Liberty, it fittingly may have the comfort of the home and the beauty of the Temple. So a people honors itself when it determines to give to its children schoolhouses as good as brains can plan or money buy, and a people gives the best evidence of its wisdom when it provides for the common use of all ample facilities for the full development of the ability, the beauty and the joy which are latent in the lives of all.

The school that is built for a century of efficient service becomes a monument to the wisdom of those who planned and built it. Nothing can be more inspiring or fuller of promise for the future of our country than the rivalry which impels each community to strive to build the best school in America. That the school should be the most beautiful place as well as the happiest and most profitable place to which the child comes, is no

longer simply an ideal. It is a reality in the schools of Gary, of Richmond, Indiana, and in a rapidly increasing number of elementary schools all over America. And it is preëminently true in the score of great high schools built within the last decade in the leading American cities. The Erasmus Hall, Washington Irving and other modern high schools of New York City, the William Penn of Philadelphia, the Carter Harrison of Chicago, the East and West Technical of Cleveland, the Hughes and the Woodward high schools of Cincinnati, the Central of Washington, D. C., the Schenley of Pittsburgh, the Dickinson of Jersey City and many others, not only provide an ideal life and training for the youth of the city during their four most golden years, but they also serve as the medium through which the best life of all the members of the democracy may most fully function.

It is not possible, of course, for every school district to have a million dollar high school, nor indeed is it desirable, for, in accordance with the law of compensation, there are certain values to be secured for both children and adults in the simplest cross-roads country schoolhouse, which at its best the million dollar high school cannot quite hope to equal. As F. B. Pearson says: "A big-souled teacher in a modest building has a far better school than a small-souled teacher in a palatial building."

A school is after all like a home. It has certain mental and spiritual qualities which are entirely unrelated to its cost. The final value of **Quality and Cost** a school, like the final value of a home, consists not in what it costs but in how fully it serves. The genius of the American people has nowhere been better shown than in the ability to erect homes and schools everywhere which serve the needs, within the limits of their financial ability, simply at some times and in some places, and splendidly at others when blessed with material prosperity. The essential requirement is that each community shall have the vision to see, the wisdom to plan and the courage to provide, coöperatively, for their full needs, progressively, in accordance with their ability.

It was entirely proper in the old days to talk about a university consisting of a log, with Mark Hopkins at one end and a student at the other, but it is no longer either necessary or desirable. America is not only the richest country that the sun ever shone upon but it is also destined to become still richer. The problem is to make the riches which are accumulating so rapidly for individuals and for the nation a blessing, and not a curse.

American genius, — the genius of a democracy, expresses itself in securing the maximum results with the minimum means, in securing the greatest good to the greatest number with the smallest outlay.

There is everywhere abundant means for educational purposes if properly used.

There are certain common requirements for all schools and these, of course, may be profitably standardized. The amount of light, floor space, provision for heating and ventilation, fire protection, playground space, are **Common Requirements** among these. No school should be built to-day which repeats preventable mistakes. Many of these provisions are set forth in the specific requirements of state or city school laws. There are available for any school district, through the school publications, in book form, from various school architects, from state educational departments or from the Bureau of Education at Washington, standardized plans and specifications for a school of any size or type that may be desired. The functions of the local Board of Education are to fully acquaint itself with the immediate and future needs and possibilities of the district and to proceed to provide proper school facilities. The size of a building, the material of which it may best be built, the length of time and the extent to which it is to serve the people differ in each particular case. With the building, as with the course of study, the problem which was formerly very simple is now very complex. A manufacturing concern will willingly scrap either buildings or machinery as soon as it is evident that the new buildings or more modern

machinery will effect an increase in quantity or quality of product which will justify the cost. The dividends received by a community upon its investment in schools, while they are present, are neither so evident nor so readily shown. Both buildings and equipment may represent an investment for a century. To be up to date during even half of its life, therefore, a schoolhouse should begin by being well ahead of the times.

The best modern practice is to build those portions of the building which are well standardized, such as the classrooms and the auditorium, so that they will serve well for a century, and to build those portions which represent the pioneer activities, like the various shops, in a more temporary and flexible manner, so that if a better method is found in the near future, they may be modified without too great expense. The Minister of Education, of Rome, stated recently that when he asked for additional school facilities he was offered palaces, castles, churches and other buildings, built, some of them, from five to ten centuries ago, and still perfectly sound, but in no wise suited to modern school needs. One of the most heart-breaking problems in schoolhouse construction is a building which is too old to use, modify or repair economically or effectively, and yet not old enough to destroy and replace. The only solution is to make it as safe, as sanitary and as efficient as possible.

The recent desire for a more extended use of the schools has brought with it new problems. It is almost universally recognized at present that in addition to its use for the formal intellectual training of the children, school property may properly and most profitably be used as civic centers, for the free discussion and non-partisan consideration of all civic questions; as recreational centers, for games, music, dramatic and all proper recreational activities; as social centers, in which the community undertakes various movements for the improvement in the living conditions of the people as a whole.

**A More  
Extended  
Use**

Each of these activities makes its own special demand. When the schools were opened for adults in the evening one of the difficulties was to find a way to squeeze a grown person into the space provided by the seat and the desk of a child. Each new activity, as it has been added, has made a new demand for the modification of building or equipment. But the sum of the service and the *pro rata* service to each member of the community has grown far more rapidly than the cost. A modern school plant like that at Gary, with its swimming pool, gymnasiums and its ample playgrounds containing provision for wading in the summer and skating in the winter; with its provision for preparing and serving meals, its shops of all kinds, its facilities for studying plant and animal life at first hand, its

accommodations for the recreational and social life of the adults, would scarcely be recognizable by one whose conceptions had not grown beyond the little log schoolhouse with its water bucket and dipper. In providing an adequate school plant for the complete, well-rounded training of all of its boys and girls, a community may at the same time provide ideal buildings and equipment for the use of its men and women outside of the ordinary school hours, in night schools and in social centers, for Saturdays and vacations as well. This newer service is not rendered for one lone individual in a community nor for a specially favored group, but for everybody, so that children and adults alike may learn new lessons in coöperation, since the age of exclusive individual effort, like the age of competition, is past, and the age of social coöperation is upon us. New values are therefore being created through the schools everywhere and new dividends paid into the lives of all of the people.

The complete ideal of what a school should be and do, is necessarily progressive. The task of **A Progressive Ideal** providing adequate grounds and of erecting and equipping modern buildings is usually a pleasant one for members of the Board of Education, because it can be done promptly and satisfactorily and because their special experience in life and their business ability enable them to render to the children and to the community an inestimable

service of the highest altruistic value. It is in this department that the ideal of having the school business as well conducted as that of the best managed private enterprise or corporation may be most quickly realized. The members act in a fiduciary capacity and the school funds are a sacred trust. It follows naturally that every penny of what is primarily the child's money must be absolutely safeguarded; that the funds when deposited shall be amply protected. The best method is to require that as a protection against any possible loss, the treasurer or depository put into the hands of some safe institution collateral bonds of a quality similar to those required by the Government as security for Postal Savings deposits, in an amount equal to the total school deposits, and that there be paid upon these funds, after competitive bidding under the above safety requirements, the highest available rate of interest. The business affairs of the children are of prime importance to the people and impose an especially high obligation that they be conducted honestly and efficiently. The school is a good place to begin having the work of the people properly done and in accordance with the highest ideals of American honesty and ability. Every dollar of school money should bring to the children and to the people a full dollar's value in material and in service. In more and more instances it would not be unfitting for other depart-

ments of the city or of the community, as well as for individuals and for business houses to be able to turn to the methods of the Board of Education in order to learn how things should be done in accordance with the best and highest standards.

The sole object of the members of the Board should be to serve the people and especially the children supremely well; to bring to this high task a fidelity and a loyalty that are absolute, an altruism that is supreme; to bring together and apply the best wisdom and experience in the entire country; to recognize that in creating an ideal system of schools for one American community they are at the same time perfecting a model for other American communities, which will be introduced into Russia and China and the new Republics of the future just as it has already been introduced into Porto Rico, Cuba and the Philippines. The members of the Board should realize that the public school is the one institution which is common to the entire community and which may justly claim the right of receiving from every member of the community according to his ability, and the privilege of giving to every member of the community according to his need. The task of the members is to think, and to cause others to think in terms of the entire school district; to see that school taxes are justly and equitably raised; to show that they are not a burden imposed from with-

out, but a coöperative investment, capable, if properly managed, of paying the highest known dividends to the stockholders, or taxpayers or members of the democracy; to be sure that every dollar of school tax is regarded as a sacred fund, held in trust for the children; that every penny of school money shall bring a full return in the best buildings or service that money can buy or that brains can plan; that every schoolhouse shall serve to the full, day and night, not only the child for his intellectual training but also the whole people in every way that goes towards the making of a good American.

At no point is there so great a demand for courage and wise leadership on the part of the members of a Board of Education as in the beginning of a large building program. After a build- **Courage and Wise Leadership** ing has been completed, when the people of the community can walk through and examine it, see where their money has gone, realize how their children and they themselves will be served by it through the centuries, there is seldom any criticism. The criticism comes when an increase in taxes is first proposed, but at no point can members of the Board of Education serve an American community so well as in enabling the people to change their preconceived notions of the function of a tax in a democracy. It is not a burden imposed upon a free people by a distant ruler, but a sound,

sensible coöperative method of providing those things which everybody needs, cheaper and better than any single individual could provide the same service for himself.

Imagine, if you will, a group of the representative taxpayers of the world, each bearing upon his back the burden represented by the taxes he will be obliged to pay, and each burden labeled with the purpose for which the tax is to be spent. Let us take in turn the Russian, the German, the French and the English taxpayer, each with the burden of taxes he will be required to bear in 1918, and the succeeding year, each burden, large as it now is, growing by leaps and bounds, each fastened tight upon his back, not for a year but for decades, the burden on his back only a fraction of the greater burden on his heart and soul, — and both burdens of destruction, of suffering, of death — debt and taxes beyond any load the world has ever known.

Imagine, if you will, any typical American standing beside these. Compare his load in size and in purpose, especially those taxes he pays for schools, with the load borne by his brethren of the other nations. In America taxes represent public service, — things which the members of the democracy buy for themselves in this coöperative way much cheaper than they could possibly buy the same things in any other manner. From the time he

leaves the cradle until he enters the grave, an American never receives anything else as cheap as the things he receives in return for his taxes, particularly his school taxes.

The individual taxpayer will find, if he will investigate, or will admit, if his attention is properly called to the matter, that he is very greatly the gainer from the public school service as **Return for Taxes** compared with any possible rate he could receive from private or other source for similar service. If, for example, he owns a home or other property assessed for tax purposes at \$5000 and pays a school tax of six mills on the dollar, which represents a home of fair value and an average school tax, he would pay for his educational public service \$30 per year. If he has but one child the tuition of this child in any private or other institution, not charitable, would probably be more than double this. If he has more than one child his tax remains the same, but his benefits or returns are greatly increased. The more children he has the greater he benefits by public rather than by private or other service.

In the average American city the entire public school service costs, in round numbers, about \$10 per annum for each member of the total population, and nowhere in the world do men, women and children receive more or better service for \$1 per school month.

Securing approval for public school expenditures is largely a matter of proper publicity. There is seldom any difficulty if the members of the Board of Education properly present their problem to the people. The people of the various communities are not only sensible, but generous in their desires and their ambitions for their children. There is a latent willingness to do something and even to sacrifice something for children that may be appealed to confidently everywhere. People gladly recognize that they are receiving fuller return for their school taxes than for any other money they spend, and that if they desire further and better service for either their children or themselves they must pay what it costs. They always show themselves willing and indeed glad to receive, at whole-sale rates, the benefit of newer services which improve, enrich and beautify their lives. The problem, therefore, settles down to the questions :

1. How much does the particular community expect of its schools?
2. What activities should be charged fairly to the taxpayers as a whole because they benefit all alike?
3. What activities should be furnished by the district at cost, but charged *pro rata* to those who participate in them?

The demand for a wider use of the schools is not a local one, but has become general throughout the whole country.

The people have determined to come into possession of their own and so school plants are being built upon entirely new lines and are being made to serve the people in countless ways unknown before. The one surprise seems to be that the wider uses of the schools should have remained unrecognized and unappropriated blessings for so many years. The extra dividends received from the schools through their fuller use by the community have caused both gratitude and surprise. In no wise was this fully measured by the mere satisfaction of receiving a larger return, financially, from the school tax. It came more as a fulfillment of a dream of greater opportunity, more as a quenching of a thirst for higher knowledge, wider experience, more abundant life, in terms of neighborliness, sympathy, service.

Bishop John H. Vincent, founder of the Chautauqua Institution, once said, "Education ends only with life." The realization that school days might be all the days of one's life brought a new thrill, something akin to mental immortality.

The ideal of the schoolhouse as a Temple of Democracy quickened anew the spirits of the patriots. That all the lovers of liberty might meet here, coming from every land, without regard to age, color or religion, and quench their thirst not only for that knowledge which is of the mind, but

**Unappro-  
priated  
Blessings**

**School  
Days  
Endless**

also for that wisdom which is of the soul, was as new a conception as it was delightful. Once stated, once perceived, it was self-evident.

The public school, the most successful of American institutions, has been the one to sense the newer needs of American life, has been able and willing to take on new and greater burdens, to readjust methods, to expand ideals and to rise fully and magnificently to new opportunities.

Once the ideal of a broader and richer school service is stated and accepted by a community, the Board of Education will find great difficulty in keeping up with the progress of its growth.

When the people realize that if democracy means anything it means an equal opportunity, educationally, as well as politically; an opportunity to study and to learn continually, according to the bent and ability of one's own mind, as well as to worship or to vote according to one's preferences, and according to the dictates of one's own conscience, the demand for schools of all kinds will increase. There seems to be, in truth, a renaissance of learning — but this time a rebirth of learning for all the people instead of for the chosen few. The schoolhouse becomes in very truth the place to which any person may go to learn anything.

It is both practical and proper to begin the task of building an ideal school system by bringing the physical property all up to the same high standard

of efficiency as the various plants of a well-organized business concern. It is in this work that the members of a capable Board of Education do their quickest, their best and much of their most readily appreciated work. It begins with the elimination of fire traps and of unsanitary conditions. It takes up the repair of run-down buildings, and follows with the extension to every portion of the district of those privileges enjoyed by the most fortunate sections. After the most careful investigation of the question from its educational, its business and its building sides, and after consultation with all of the experts of the highest standing, the Board standardizes plans and specifies its conception of the type of elementary or high school building which will combine all that has been learned in the past and will provide all that can be foreseen for the future, — a building closely suited to all the needs of that community, which will serve as a model of the best it can do in school building, its surroundings, its physical condition and equipment, and the completeness with which it serves the whole people.

What has been said regarding the increases which come from the mere setting aside of land for school purposes is true to even a greater extent when a building has been actually erected and equipped. It is the most common experience for real estate dealers in progressive communities to advertise school accommodations

**Physical  
Property  
Standards**

**Buildings  
and Equip-  
ment**

among the attractions and elements which lend value to prospective homes in given localities. The sum of service received from a building will depend greatly, of course, upon the manner in which it is equipped, just as the final joy in its possession and its moral effect upon the people will depend upon the dignity and beauty with which it is designed and planned, and the skill and integrity with which it is built. Americans are proverbially inartistic and unworkmanlike in much of their building. No possible lesson that a school can teach will prove of more value than the silent but constant lesson which comes unconsciously to all the people from a building which combines beauty and stateliness of design, skill of construction, in every art or craft, and breadth and adequacy of purpose.

The building inadequately equipped, without domestic science, manual training or other departments in harmony with the needs of the community, will not, of course, bring as great a return or dividend to the people as a modern school plant. The United States Government, in a report on the Gary schools, gives the following reason for the unusual interest which those schools have aroused: "They are using all of the educational opportunities of the city all of the time for all of the people and in a way which reveals to young and old that what they are doing is worth while."

The people of the various communities should

frequently meet and discuss their schools, determining what type of service they desire. The Board of Education should both guide and be guided by this discussion. There is, in the school law of most of our states, ample authority to expand school activities. The whole community should determine the quantity and quality of service which the people desire and are willing to pay for. If the people continue to find that the public school is capable of serving more of their fundamental needs, and if they ask for fuller service, the Board of Education and its organization should stand ready, trained and willing to render this service. The people will in due time approve and pay, conscious that in this department of the life and work of the community they are securing the highest and best dividends of a democracy.

There is a fundamental principle, now extending throughout the school work of many communities, received originally from the kindergarten.

It is, that the best schools should be placed first in the most needy neighborhoods.

**Best  
Schools in  
Needy  
Sections**

There is not only poetic justice in this idea but supreme wisdom as well, for democracy as a whole, like a chain, has only the strength of its weakest link. If model school conditions are supplied first to the most needy neighborhood there is no difficulty about their extension to the more favored sections. But it has often happened that

avored sections of a community had good schools for years while other sections, paying equal rates of taxes and entitled by every principle of democracy to equal educational rights, were left for years without adequate facilities. The penalty came, as it always comes, in part on the individual children, but also, later, in a large part, on the community as a whole.

The problem of supplying adequate schools for the country or small community is easier because land is more readily obtained, and because so many of the elements which go to make normal healthful life are present naturally in fresh air, sunshine, direct contact with nature and wholesome work, and consequently do not have to be supplied somewhat artificially through city playgrounds, or kindergarten and manual training activities. It is more difficult in small units, however, as Superintendent Wirt has pointed out, for the very reason that there are not enough children or people to be served at one center to get the full benefit of wholesale treatment, and for the additional reason that there is not nearly so large a property valuation upon which school taxes may be levied.

While all the methods of planning, constructing and conducting the schools of a large city contain much that does not apply to the conditions in smaller communities, there are certain fundamental principles which are the same, and certain particulars

in which the special method evolved after a broad study of efficiency for large groups may, with but slight modifications, be found to apply equally well in small units. A large school district, for example, in order to apply modern budget methods in determining its expenditures, must necessarily plan its program for the repairs and alterations of buildings, as well as for its new building program, over a series of years, taking up various items which go toward making all of its schools safe and sanitary, and modernizing the older ones as rapidly as it is possible and wise, in the order of their importance. The smaller district should plan ahead for its repairs, its extensions or the replacement of its plant, securing ground and laying up a building fund in advance wherever possible.

It has been almost the universal custom in the past to build new schools by the proceeds of bond issues. In many cases this is the only possible way to secure immediate school facilities. It has always been argued that the future generations should pay their proportionate share of public improvements. It is coming to be recognized more and more, however, that it is not any better business for a community to buy its schools on the installment plan than for an individual to make his purchases in this manner, and that it is far more economical for both to pay cash

**Standards  
and Small  
Districts**

**Cash or  
Bonds**

in advance, wherever it is at all possible. Future generations have always their own obligations to meet. There is entirely too strong a tendency in America to issue long-term bonds for short-term improvements. The interest on school bonds, even at a low rate, amounts in the end to more than the principal, and both the present and the future generations are jointly paying in principal and interest two prices for a school built from the proceeds of a bond issue, instead of one price for a school built for cash.

The most disastrous mistake that any community can make is to permit itself to fall behind in furnish-  
**Falling**      ing school accommodations. This mis-  
**Behind**      take is easy to make and is troublesome just in proportion to the size of the city. New York, Philadelphia and other American cities have thousands of children who are on half-day sessions, or who are otherwise deprived of their inalienable educational rights, because the city has permitted itself to get behind in building schools. The accumulated burden very rapidly becomes so great that nothing but the most heroic endeavors will enable the authorities to catch up with the demand. And the penalty always falls first upon children least able to bear it and, later but inevitably, upon the community as a whole. For while it is true that Americans are rapidly acquiring the habit of being students all of their lives, it is equally true that the

years of childhood are the golden years for learning, and that the individual, the city or the nation that permits these years to pass without imparting the proper training pays a heavy penalty in the future.

Mr. C. B. J. Snyder, of New York, Mr. W. B. Itner, of St. Louis, and Mr. C. L. Wooldridge, of Pittsburgh, have each made signal contributions toward schoolhouse building in recent years. Mr. Snyder has been in charge of the almost impossible task of providing school quarters to meet the phenomenal growth of New York City. He has probably built more schoolhouses than any other living man, and has shown remarkable skill and ingenuity in standardizing city schools, and particularly in meeting the needs of congested sections of that city. While the New York schools suffer from the effects of the phenomenal growth of the city and from the fact that the city has not kept up a building program commensurate with its increase in population, yet the school system is a model and a marvel of administrative ability in many particulars, and many of the schoolhouses built under Mr. Snyder's supervision are models of their kind.

Mr. Itner has been building the public schools of St. Louis for the past twenty years; with the result that the city has on the whole the most satisfactory schoolhouses in the United States. Mr. Itner early standardized his plans to meet St. Louis con-

**Recent  
Building  
Contri-  
butions**

ditions. He has been remarkably successful in securing two qualities :

1. The maximum of result with economical materials.
2. An artistic touch which makes many of his best schools as beautiful in appearance as an English country manor.

Mr. Itner usually uses common red brick and is remarkably successful in handling simple materials. Of course qualities of this type do not go undiscovered long, and Itner schools may now be found in many places besides St. Louis.

Mr. C. L. Wooldridge has been in charge of the new school building program in Pittsburgh, and in addition to a large repair and reconstruction program has standardized and built a group of elementary and high schools, which in their completeness, care in planning, fairness in specifications, rigid inspection, quality of material and workmanship are unsurpassed anywhere, and which have set a standard of high-grade public service. In working towards, or reaching any ideal, certain graded standards of progress and achievement are helpful. Mr. Wooldridge has prepared three sets of standards which are an especial contribution.

The *first* is a standard program of construction and equipment for schools, with details, under which any architect may be guided to the best modern practice in features common to most schools.

The *second* is a plan for grading schoolhouses according to their physical excellence. Each building is rated according to its standing in ten particulars, the whole making a perfect score of 1000 points. The subdivisions with their proportionate ratings are as follows :

|                              |             |
|------------------------------|-------------|
| Construction . . . . .       | 250 points  |
| Efficiency in plan . . . . . | 250 points  |
| Fire risk . . . . .          | 200 points  |
| Heating plant . . . . .      | 75 points   |
| Ventilating plant . . . . .  | 50 points   |
| Sanitary plant . . . . .     | 50 points   |
| Natural light . . . . .      | 50 points   |
| Artificial light . . . . .   | 25 points   |
| Furniture . . . . .          | 25 points   |
| Playgrounds . . . . .        | 25 points   |
| Total . . . . .              | 1000 points |

If a building is analyzed and graded according to this schedule it is possible to see at once wherein it is defective, and where it stands in comparison with other buildings of the same city, as well as with buildings With a Perfect Score. In Pittsburgh, for example, the best building was taken as a standard and graded 1000. Each new building is, of course, built fully up to this standard. The 123 older buildings are graded each according to its excellence or various defects, and while the majority of them receive a rating as high as that required of the children in order to pass to a higher grade,

some of them are down as low as 285 out of a possible 1000 points. The general average is now 688 points, an increase in rating of 96 points in the past five years, due to various betterments.

The *third* is a standard method for the measurement of the cubic contents of school buildings. Comparisons are practically valueless unless made in like terms. After due allowance is made for the particular materials used in building and for purely individual conditions, such as special grading or foundation requirements, the fairest method of comparing the relative cost of various school buildings is to use a standard and uniform method of measuring the cubic contents of the building in securing the cost per cubic foot. Mr. Wooldridge has prepared a set of rules and regulations for measurement which will insure just and fair comparisons.

One of the most perplexing problems in furnishing school accommodations in any growing city arises from the attempt to provide satisfactory temporary quarters in a section not yet large enough to furnish pupils for a standard-sized school, but which is rapidly growing toward such size, and in the attempt to construct buildings which will give good service for a comparatively short series of years for sections of the city in which the school population may rapidly shift. In one ambitious western city a fine school of twenty rooms was built,

but for years there were only pupils sufficient for two rooms.

No form of temporary or portable building has yet been found which is entirely satisfactory. If a cheap, collapsible frame structure is used there is apt to be trouble regarding the heating, ventilation and sanitary arrangements. The patrons of the school readily recognize that they are paying equal taxes and are not receiving equal school service. If a better type of building is erected the cost rapidly approaches that of a permanent structure and there is increasing difficulty and expense in moving, if that should become necessary, or, there is apt to be a tendency to allow the temporary quarters to remain in use, to the disadvantage of the children, for years beyond the first intention.

Every large city has a certain shifting population, with sections which change rapidly from residence to business or manufacturing sites, or **Temporary** the reverse. The only practical solution **Quarters** seems to be to carry a certain proportion of portable school buildings, to locate them and to move them about from time to time to meet temporary demands, and to gradually supply one, two, three or more of them in a new and growing section, preferably on a portion of the ground already selected and purchased for a new school site, where they will not interfere with the erection of the permanent build-  
...

ing, and where they may serve until such a building, or the first section of it, is erected.

One of the most frequent errors made in school building in the past has been a failure to realize the possibilities of growth. In hundreds of instances schoolhouses have been built right in the center of a school lot, without any provision for the extension of the building in any direction, and upon a plan to which any addition or extension would be unsightly, expensive and practically impossible. The best modern practice is to build all buildings upon plans providing for extensible units, which may be added from time to time, economically and in harmony with a general plan for future growth.

All good modern plans contain a provision for the addition of auditorium, gymnasium, shops or such other features as the needs of the community may make necessary or desirable in the future.

Some years ago the approved practice in the cities was to build comparatively small elementary school buildings, each accommodating eight grades, and located at frequent intervals throughout the city. A building simply or even ideally suited for the formal intellectual training of a group of children in the eight grades, however, was found not to be ideally suited to the wider training of these children in industrial, commercial and other lines, and not at all suited to the

**Large or  
Small  
Buildings**

wider uses of the community outside of the regular school hours. Industrial schools, junior and senior high schools were gradually built, containing provisions for adult recreation, intellectual and social training. The modern school, therefore, is being built large enough, complete enough and flexible enough to serve, at one convenient center, where it can be economically administered, all the recreational and educational common needs of all the members of the community.

Such buildings are being carefully planned, fairly specified, rigorously inspected during construction and honestly and skillfully built so that those who built them, those who use them and those who pay for them may all have both joy and pride in them, and in the beauty and adequacy with which they meet the needs of the people.

The schoolhouses of a community should represent in every way the type or standard by which that community is willing to be judged, and should have the same standing for high ideals of honest, artistic and capable construction in the opinion of architects, contractors and the general public as similar work of the Government.

It should not be imagined that the only possible work that can be done for schools is in cities or on new and large buildings. Tennessee has shown what can be done by the people of a community by one day's work in transforming a disreputable

looking school building into a model school, inside and out. Coöperative community activity is one of the choicest traditions of country communities. It extends back over a long and honorable history of fine neighborly life of the highest and most valuable type, as expressed in barn-raisings, corn-huskings and singing schools.

This thoroughly practical demonstration in public school improvement was carried out by Professor D. R. Haworth, of the East Tennessee State Normal School. Professor Haworth secured the assistance of the County Board of Education in McMinn County, in which the school is located, and also the coöperation of the public school teachers of the county and of the patrons of the Neil school. In addition to putting the school on its feet he proposed to show, and did show, what any neighborhood can do in one day by united action in the improvement of school buildings and grounds.

A band of teachers, school patrons and normal school students marched out to the Neil school early in the morning to begin operations. An official photographer was taken along and the "Before" and "After" pictures made it look as though a miracle had been performed.

The building at 8:00 A.M. was in as disreputable a condition as it could be and still be used for school purposes. The workers were armed with shovels, hoes, axes, carpenter's tools, paint, whitewash and

soap. They nailed on a few boards, painted the building, built a chimney, cleaned up the rubbish, scrubbed the floor, renovated the entire interior, constructed a bookcase for the teacher, tinted the walls a pearl-gray color and hung pictures and window shades. The old pine benches were removed and new desks were installed.

The outlay for everything except the desks aggregated in cash \$33. It included twelve gallons of paint, five gallons of linseed oil, four paint brushes, one half bushel of whitewash, two dollars' worth of weatherboarding and lathing, two pounds of nails, four window shades, a number of books to start a school library, and last and best, one American flag. When the work had been completed the building presented as attractive an appearance as the best of the one-room rural schools.

One of the best features of the day was the social enjoyment that resulted from the gathering of such a large group of workers, while the inner man was made glad by a picnic dinner served by the people in the neighborhood of the school.

Could there be a finer example of efficient American provision for a neighborly life more abundant, within the possibilities of all the people and common to all?

Five thousand dollars is too much to ask the people to pay for a school that only earns dividends on one thousand dollars, but in a big progressive modern city a million dollars is too little for the

people to invest in a school plant if big dividends can be earned on two million.

In sharp contrast with the country school in which one teacher is struggling to give an entire system of elementary education in one room, it may be of interest to study the following outlines of organization and equipment for a group of the typical schools of a modern city:—an elementary school, an elementary platoon school, a junior high school, a cosmopolitan high school and a continuation school.

#### ELEMENTARY SCHOOL

|                                                              |   |                          |
|--------------------------------------------------------------|---|--------------------------|
| Administration . . . . .                                     | { | General office           |
|                                                              |   | Private office           |
|                                                              |   | Principal's toilet       |
|                                                              |   | Book storeroom           |
|                                                              |   | Physician's office       |
|                                                              |   | Teachers' dining room    |
|                                                              |   | Teachers' toilet         |
| Enough Classrooms to<br>Accommodate School.<br>Ungraded Room | { | Janitor's supply room    |
|                                                              |   |                          |
| Kindergarten . . . . .                                       | { | Kindergarten             |
|                                                              |   | Cloak room               |
|                                                              |   | Toilet                   |
|                                                              |   | Work room                |
|                                                              |   | Sewing room              |
|                                                              |   | Fitting room             |
| Household Economy . . . . .                                  | { | Model bedroom            |
|                                                              |   | Domestic science kitchen |
|                                                              |   | Pantry                   |
|                                                              |   | Model dining room        |
| Manual Training . . . . .                                    | { | Bench room               |
|                                                              |   | Lumber storage room      |
|                                                              |   | Drafting room            |
| Girls' Play Room                                             |   |                          |

Boys' Play Room  
 Assembly Room  
 Play Yards (30 square feet per pupil)

## ELEMENTARY PLATOON SCHOOL

|                                                        |                                                                                                                                                                        |
|--------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Administration . . . . .                               | { General office<br>Private office<br>Principal's toilet<br>Book storeroom<br>Physician's office<br>Teachers' dining room<br>Teachers' toilet<br>Janitor's supply room |
| Classrooms to Accommodate<br>One half of School        |                                                                                                                                                                        |
| Kindergarten . . . . .                                 | { Kindergarten<br>Cloak room<br>Toilet<br>Work room                                                                                                                    |
| Art . . . . .                                          | { Primary art room<br>Advanced art room                                                                                                                                |
| Nature Study . . . . .                                 | { Primary nature study room<br>Advanced nature study room                                                                                                              |
| Application . . . . .                                  | { Application room<br>Application storeroom                                                                                                                            |
| Music Room<br>Lecture Room<br>Library                  |                                                                                                                                                                        |
| Household Economy . . . . .                            | { Sewing room<br>Fitting room<br>Model bedroom<br>Domestic science kitchen<br>Pantry<br>Model dining room                                                              |
| Manual Training . . . . .                              | { Bench room<br>Lumber storage room<br>Drafting room                                                                                                                   |
| Hygiene . . . . .                                      | { Girls' play room<br>Swimming pool<br>Boys' play room                                                                                                                 |
| Assembly Room<br>Outside Play Courts<br>School Gardens |                                                                                                                                                                        |

## JUNIOR HIGH SCHOOL

|                                |                             |   |                                                    |
|--------------------------------|-----------------------------|---|----------------------------------------------------|
| Administration . . . . .       |                             | { | General office                                     |
|                                |                             |   | Private office                                     |
|                                |                             |   | Principal's toilet                                 |
|                                |                             |   | Men teachers' rest room                            |
|                                |                             |   | Women teachers' rest room                          |
|                                |                             |   | Book supply room                                   |
|                                |                             |   | Faculty room                                       |
|                                |                             |   | Janitor's supply room                              |
|                                |                             |   | School doctor's room                               |
|                                |                             |   | Nurse's room                                       |
| Classrooms . . . . .           |                             | { | Hospital room                                      |
|                                |                             |   | Small classrooms                                   |
|                                |                             |   | Standard classrooms                                |
|                                |                             |   | Large classrooms                                   |
|                                |                             |   | Classrooms specially equipped<br>for visualization |
| Laboratory<br>Group            | General Science             | { | General science laboratory                         |
|                                |                             |   | Instructors' room                                  |
|                                |                             |   | Science room                                       |
|                                |                             |   | Dark room                                          |
|                                | Elementary<br>Physics       | { | Elementary physics laboratory                      |
|                                |                             |   | Physics apparatus room                             |
|                                |                             |   | Physics demonstration room                         |
|                                | Commercial<br>Geography     | { | Instructors' room                                  |
|                                |                             |   | Geography laboratory                               |
|                                |                             |   | Demonstration room                                 |
|                                | Civics                      | { | Instructors' room                                  |
|                                |                             |   | General civics laboratory                          |
|                                | Woodworking<br>Suite        | { | Instructors' room                                  |
|                                |                             |   | Woodworking shops                                  |
|                                |                             |   | Cabinet and pattern shops                          |
|                                |                             |   | Lumber storage room                                |
| Boys' In-<br>dustrial<br>Group |                             | { | Wood finishing room                                |
|                                |                             |   | Demonstration room                                 |
|                                |                             |   | Machine shops                                      |
|                                |                             |   | Forge shops                                        |
|                                | Metal Working<br>Suite      | { | Sheet metal shop                                   |
|                                |                             |   | Electric shop                                      |
|                                |                             |   | Gas engines                                        |
|                                |                             |   | Automobile repair room                             |
|                                | Mechanical<br>Drawing Suite | { | Demonstration room                                 |
|                                |                             |   | Tool rooms                                         |
|                                |                             |   | Mechanical drawing room                            |
|                                |                             | { | Blue print and storage room                        |
|                                |                             |   | Instructors' room                                  |
|                                |                             |   |                                                    |

|                           |                        |                                                                                                                                                  |
|---------------------------|------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|
| Girls' Industrial Group   | General Group          | Bake shop<br>Painting and decorating shop<br>Print shop<br>Sewing room<br>Millinery room<br>Laundry                                              |
|                           | Domestic Art Suite     | Fitting room<br>Model bedroom<br>Textiles<br>Design                                                                                              |
|                           | Domestic Science Suite | Domestic science kitchen<br>Pantry<br>Food laboratory<br>Demonstration room<br>Instructors' room<br>Model dining room                            |
| Arts and Crafts Group . . |                        | Free hand drawing room<br>Free hand drawing storage room<br>Instructors' room<br>Crafts room<br>Clay modeling room<br>Clay modeling storage room |
|                           |                        | Typewriting room<br>Bookkeeping room<br>Business practice room<br>Stenography room<br>Penmanship room                                            |
|                           |                        | Choral room<br>Music classroom<br>Instructors' room                                                                                              |
| Commercial Group . . . .  |                        |                                                                                                                                                  |
| Music Group . . . . .     |                        |                                                                                                                                                  |
| Library                   |                        |                                                                                                                                                  |
| Physical Training Group   | Boys' Hygiene Suite    | Boys' gymnasium<br>Boys' club room<br>Medical examiner's room<br>Gymnasium locker room<br>Instructors' room<br>Swimming pool                     |
|                           | Girls' Hygiene Suite   | Girls' gymnasium<br>Girls' club room<br>Medical examiner's room<br>Gymnasium locker room<br>Instructors' room                                    |
| Assembly Hall             |                        |                                                                                                                                                  |
| Athletic Field            |                        |                                                                                                                                                  |

## COSMOPOLITAN HIGH SCHOOL

|                          |                            |                             |
|--------------------------|----------------------------|-----------------------------|
| Administration . . . .   | {                          | General office              |
|                          |                            | Private office              |
|                          |                            | Principal's toilet          |
|                          |                            | Men teachers' rest room     |
|                          |                            | Woman teachers' rest room   |
|                          |                            | Book supply room            |
| Classrooms . . . . .     | {                          | Faculty room                |
|                          |                            | Janitor's supply room       |
|                          |                            | Small classrooms            |
| Laboratory Group {       | Biology Suite {            | Standard classrooms         |
|                          |                            | Large classrooms            |
|                          |                            | Zoölogy laboratory          |
|                          |                            | Lecture room                |
|                          |                            | Botany laboratory           |
|                          | Physics Suite {            | Instructors' room           |
|                          |                            | Storage room                |
|                          |                            | Physics laboratory          |
|                          |                            | Physics apparatus room      |
|                          |                            | Physics lecture room        |
|                          | Chemistry Suite {          | Instructors' room           |
|                          |                            | Dark room                   |
|                          |                            | Chemistry laboratory        |
|                          |                            | Chemistry lecture room      |
| Boys' Industrial Group { | General Science {          | Instructors' room           |
|                          |                            | Storage room                |
|                          | Woodworking Suite {        | Chemistry laboratory        |
|                          |                            | Chemistry lecture room      |
|                          |                            | Instructors' room           |
|                          |                            | Storage room                |
|                          | Metal Working Suite {      | General science laboratory  |
|                          |                            | Instructors' room           |
|                          |                            | Woodworking shops           |
|                          |                            | Lumber storage room         |
|                          |                            | Wood finishing room         |
|                          | Mechanical Drawing Suite { | Lecture room                |
|                          |                            | Machine shops               |
|                          |                            | Forge shop                  |
|                          |                            | Sheet metal shop            |
|                          |                            | Electric shop               |
|                          |                            | Lecture room                |
|                          |                            | Tool rooms                  |
|                          |                            | Mechanical drawing room     |
|                          |                            | Blue print and storage room |
|                          |                            | Instructors' office         |

|                         |                        |                                                                                                                                |
|-------------------------|------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| Girls' Industrial Group | Domestic Art Suite     | Sewing room<br>Millinery room<br>Laundry<br>Fitting room<br>Model bedroom                                                      |
|                         | Domestic Science Suite | Domestic science kitchen<br>Pantry<br>Food chemistry laboratory<br>Lecture room<br>Instructors' room<br>Model dining room      |
| Arts and Crafts Group   |                        | Clay modeling room<br>Clay modeling storage room<br>Crafts room<br>Crafts storage room                                         |
|                         |                        | Free hand drawing room<br>Free hand drawing <sup>and</sup> storage room<br>Instructors' room<br>Printing room                  |
| Commercial Group . . .  |                        | Typewriting room<br>Bookkeeping room<br>Business practice room                                                                 |
|                         |                        | Stenography room<br>Penmanship room                                                                                            |
| Music Group . . . . .   |                        | Choral room<br>Music classroom                                                                                                 |
|                         |                        |                                                                                                                                |
| Library                 |                        |                                                                                                                                |
|                         |                        |                                                                                                                                |
| Physical Training Group | Boys' Hygiene Suite    | Boys' gymnasium<br>Boys' club room<br>Medical examiner's room<br>Gymnasium locker room<br>Instructors' room                    |
|                         | Girls' Hygiene Suite   | Swimming pool<br>Girls' gymnasium<br>Girls' club room<br>Medical examiner's room<br>Gymnasium locker room<br>Instructors' room |
| Assembly Hall           |                        |                                                                                                                                |
|                         |                        |                                                                                                                                |
| Athletic Field          |                        |                                                                                                                                |
|                         |                        |                                                                                                                                |

## CONTINUATION SCHOOL

|                        |                             |
|------------------------|-----------------------------|
| Administration . . . . | { General office            |
|                        | { Private office            |
|                        | { Principal's toilet        |
|                        | { Book and supply storeroom |
|                        | { Teachers' dining room     |
|                        | { Teachers' toilet          |
|                        | { Janitor's supply room     |

NOTE:— The best practice suggests that in the same building and adjacent to the above administration accommodations should be the following:

Office of Director of Compulsory Attendance. (This official having power to issue and revoke labor certificates.)

Physician's Office.

Court Room. 15'  $\times$  15' for magistrate's use in hearings on cases of delinquency.

Academic Classrooms. Sufficient to accommodate one tenth of school enrollment.

Vocational Classrooms. Sufficient to accommodate one tenth of school enrollment on the following subdivisions and percentages:

Woodwork, including drawing, bench and machine equipment — 20 per cent of total enrollment.

Sheet Metal Shop — 10 per cent of total enrollment.

Office Practice Room — 20 per cent of total enrollment.

Electric Wiring Shop — 15 per cent of total enrollment.

Printing Shop — 10 per cent of total enrollment.

Plumbing Shop — 5 per cent of total enrollment.

Household Economy — 20 per cent of total enrollment.

Gymnasium — Accommodation for 4 per cent of total enrollment.

Assembly Hall — Accommodation for 10 per cent of total enrollment.

Shower Baths — Accommodation for 2 per cent of total enrollment.

The above tables are based on a sufficiently large enrollment of pupils to justify subdivision of the various departments as listed. The departments themselves should be complete in

every school, but the various rooms into which they are subdivided may be combined to adequately meet the problem of a smaller enrollment. Inversely, they may be duplicated to meet larger enrollment conditions.

The questions of toilet rooms, wardrobes, locker rooms, etc., are purposely omitted as their necessity in any school plant is obvious.

## IV

### THE TEACHER

THERE is one requirement for a system of Schools With a Perfect Score without which all others are as nothing. It is no small privilege to place on the pure white surface of a child's life the watermark of a good teacher's personality, so that forever after when the light shines through, the imprint will be seen. The right of a teacher to stand in the place of a parent is in no sense limited to the right to administer punishment, although that correction which rigorously holds a child fast to his highest ideals may be of the utmost service to him. But there should also be that which even a parent of the blood sometimes fails to impart. A great teacher always bequeathes to those chosen children of the mind and soul, dearer often because there are no real children of the flesh and bone, something of the quality of an Alma Mater, — a bountiful mother who drinks forever at the fountain of youth, finds beauty everywhere, and joy in service, is large of vision and is ever learning.

Nothing is more characteristic of the new spirit of public school development than the ideal of mak-

ing the Big Red Schoolhouse a palpitating, radiating center of that quality which made the neighbors on the farm so deeply and finely human, which made the thinking done in the fields and the open so clear and true, which marked the souls of the patriots.

If this be a vision or a dream it is at least a blessed one, a vision suited to the time when the Kingdom shall come ; one which may well come true, and in coming true crystallize all of that love of liberty, of country and of humanity which has made the American teacher, that finest of missionaries, one of America's choicest gifts to the world ; has made the schoolhouse no longer little but large and lofty, red alone no longer with the heart's blood of love of humanity, but white with a little of the light of the stars as well, and with a touch of blue from the vault of heaven itself. Shall the scoffer say that this is an iridescent dream ?

Let me refer you to a little volume which contains, in germ, all that is to be said on the subject of a School With a Perfect Score, that tender **The Scotch** story of Domsie, the Scotch schoolmaster, **Domsie** in his search for, recognition of and service to "A Lad of Pairts."

Of course everyone remembers Domsie. And I believe it is not too much to say that his school contained six of the seven virtues which mark perfection, — a school out in God's open, surrounded by trees and sunshine, staunchly built, with a rich

course of study, sympathetically helpful to the boy whose taste happened to run to beetles, as well as to his neighbor, whose preference for Greek roots chanced to coincide with that of his teacher; a school closely in touch with the life for which it assumed to prepare; a school with a teacher whose heart was pure gold; a school which really produced men and women of sterling character and great achievements. In all of these six particulars the Scotch school and the fine old Scotch schoolmaster, sketched so graphically by Ian Maclaren, were as good as anything we can hope for. It is only in the seventh element that we of America may claim to add something, that newer passion which is sweeping our country to-day, — that burning desire to make the public school the very essence of the best life of the republic, the very Temple of Democracy.

It is self-evident that the teacher is the life and soul of the school. While the teacher may receive inspiration from a long line of large-hearted predecessors, the final motive power must come from the heart within; the teacher must be another mother to the kindergarten child, a sympathetic guide and friend to the growing youth, a source of inspiration and a confidante who sees, or seems to see, the great ideals of truth and beauty that lie hidden in the hearts of high school boys and girls, unrecognized often by their own mothers or fathers; who is the

trusted leader and wise counsellor of the college youth or maiden.

A teacher's work is in a sense finer and far more altruistic than a parent's, because it is impelled, not by the bond of instinct, but by the more impersonal affinity of mind and soul. The teacher is under the constant necessity of being an example as well as a preceptor, of seizing opportunities and accepting obligations first, before expecting others to follow. Just as a school belongs to and should serve the whole people so the teacher is the natural and inevitable leader of all of that educational, recreational and social life which they may have in common, whether it be in the little rural school, the union school, the social center, the high school or the university.

The teacher everywhere is at once the common denominator and the social pioneer, the one member of the community whose privilege and function it is to deal sympathetically with all of the people, without regard to age, color, or condition, to recognize the elements which each individual holds as a heritage from the races of the past for the benefit of the future and to weave these varying elements into an abundant life of truth and beauty.

**The Life  
and Soul  
of the  
School**

The only possible way for a teacher to acquire the training of head, heart and hand which will supply the ability, skill and courage for this stupendous task is to learn constantly from each one

taught and to recognize and appropriate the lesson taught by the Great Teacher through the cruse  
**Ever** of oil, — and repeated by great teachers  
**Learning** from that day to this ; the lesson so superbly taught by William James in his “Energies of Men,” — that there are ever present sources of power which are inexhaustible when used for unselfish service.

It is no small task to keep sympathetically in touch with all of the best common life of an entire community, and at the same time to be a pioneer leader of that community, but it is a task which will appeal to every instinct of a true teacher's heart, and one for which previous and progressive experience will prepare, for the teacher is trained to enter into the closest sympathy with each child in a class and to guide each member toward individual growth, as well as toward coöperative activity.

The wise teacher learns not to attempt to do this all alone but to utilize the instincts of initiative  
**An Educa-** and leadership among the children until  
**tional** there is soon developed in the school a  
**Pioneer** group, well organized, for various types of team work. From the lowest grade of the kindergarten to the highest department in the university the true American teacher is working toward that ideal which will produce men and women trained for team work, capable and ready to assume command of units, if necessary, and capable of the most brilliant individual action in a crisis.

These characteristics, which mark the American school throughout, in contrast with the school of any other nation, which have their foundation in the ability of the teacher to keep in sympathetic touch with the whole class and at the same time either to supply adequate guidance to the most brilliant individual member of the class or to indicate where such guidance may be found, may easily be transferred or expanded from the classroom to the larger life of the entire community through properly developed ideals. The methods of universal sympathy and of pioneer leadership and guidance will be successful in the larger life as they have been in the classroom. The teacher is the expert agent of the state, whose functions are to see to it that worthy and capable men and women are produced, to evolve and to crystallize those ideals of life and conduct which are latent in a nation, to classify them in the order of their importance and of their possible development, to devise the best methods for cultivating them in all of the people, to organize the methods, to select and train other instructors who will, in schools and other institutions, in a definite, practical way convert these ideals into the real life of the people, and transmit their blessings to the generations to be born.

The teacher should have a clear conception of this ideal, and of the process as a whole, of the relation of each part to the whole of the necessary

qualifications and the service to be rendered by each member of the entire organization. Once the ideal of an American system of education is definitely formulated and the most promising method of attaining it determined, there remains only the task of outlining the procedure and working out the details. These are comparatively minor matters which may safely be intrusted to a group of trained experts. The important matter is to see that the details are worked out in harmony with the ideal and plan as a whole, so that when the various parts are subjected to the stress of action there may result a complete and satisfactory record of attainment.

It is absolutely necessary that every teacher be thoroughly grounded in those great but simple fundamentals which are the very root of our national life and of our ideal of international relationships. The supreme task of the immediate future is to extend to national and international life the best and highest ideals of individual and community life. We may aspire to share our ideal with the world only because America believes it has the finest, truest and best conception of individual life, of the sympathetic, brotherly, helpful, unselfish coöperation of individuals in a community or nation and of a similar relationship between nations; because we believe that a democracy in which the governed have a determining

**The Goal  
and Its  
Attainment**

**The Great  
Funda-  
mentals**

part is the best medium for the development of the best life of the whole people, and that the American public school system is the best agency yet found for the development of the life of the whole people.

The American teacher, therefore, must be the embodiment, in precept and in practice, of those joint ideals of equal opportunity for development and of universal obligation to serve which are the very essence of American life.

The teacher, — and the term is used in America to cover the mother with child at her knee; the kindergartner, with her little brood about her in the mornings and the mothers about her in the afternoon, the instructor, from the elementary school through the university, the judge on the bench, the physician in the clinic, the engineer at his drawing board, the journalist at his desk, the artist in his studio, the machinist at his lathe, the salesman at the counter, the minister in his pulpit, — must have a broad love of humanity, a deep knowledge of men and things, an exalted spirit of service and self sacrifice. The teacher must never lose the willingness or the ability to learn, nor ever reach the Dead Line of life, — the place at which one refuses to try a different or a better way of doing a thing.

The modern American teacher should never be a bespectacled pedagogue, “with the scholar’s stoop, the parchment skin, the painfully proper

speech, chastely devoid of slang and expletive"; should never be caught by a survey, with his school "finely adjusted to the conditions of twenty-five years ago." Mr. Dooley should never be able to say again, even in fun, "It don't matter much what you study — so long as you don't like it."

Thomas W. Churchill, of the New York Board of Education, both clearly and cleverly arraigned exclusive classicism at the Detroit meeting of the National Association of School Superintendents. He said, in part :

**No Aca-  
demic  
Monopoly**

The perpetuation of scholarship, all as an asset of personal distinction, was undoubtedly the aim of educators in the period before the Revolution. Learning meant gentility. Gentleman and scholar were words repeatedly linked together. School meant leisure; leisure meant means; means meant birth or high estate; all meant aristocracy. No one would think of disputing that. It is too plainly written in the history of the world before the overturn of 1776. But what especially interests us now is the slowness with which the principles of the Revolution permeated the soul and substance of education. Our forefathers conceived a school system to generate political virtue for the future; our fathers let the schoolmaster continue to retail the pedantic learning of the past. Perpetuation of a scholastic ideal, dear only to a very small portion of the country, is much easier for a superintendent than any other course. The public does not tax itself for scholarship. It expects intelligence. Intelligence is as distinct from scholarship as morality is from religion. Scholarship is an accumulation which requires a

special situation for its enjoyment, either the leisure of the study or a company of specially trained persons. To say a thing is academic is to say it will not work. This was well enough when education was the preparation of gentlemen superior to toil. But in a democracy everyone and everything must work, — render a service. The business of a superintendent is not now to keep in motion the old machine that came over in the *Mayflower*, a pattern of the thing that polished the sons of gentlemen in the days when knighthood was in flower.

The academic type and ideal is simpler and easier to operate. It is fixed. It is attractive. It involves contemplation, rather than action. It appeals to the Brahmin type. But democracy means the inalienable right of all the people to an opportunity to develop all of their latent ability. It is comprehensive as well as progressive.

The modern American teacher must devise a method of self-analysis, of self-examination, of holding, with power generated from within, **Self-** to the highest ideals of the past and the **Analysis** present and of reaching and growing toward the highest ideals of the future. The final product, in the teacher's own life, as well as in the life of all pupils, must be character rather than a creed. There must ever be a practical response to the call for service as a sacred trust. There must result both life and citizenship which are worthy.

To the true pioneer either geographically, educationally or sociologically the ineffable charm con-

sists in ever faring forth toward a horizon which is never quite reached. When we have attained an ideal school for our own children, there come at once the opportunity and the obligation of providing similar schools for all children. And then, when provision adequate, wise and generous has been made for all children, the teacher should recognize that the body is trained for a few brief years, the mind is in school for the ages, and the soul for eternity, and hence should see to it that there are provided schools of the people, where all may progress, step by step, grade by grade, toward an exalted neighborly life more abundant, which is the beginning of the Kingdom which is to come.

The fundamental change in the conception of what constitutes an education involved a corresponding change in the method of acquiring it. We are coming to see more clearly every day that there can be no educational trust, and no copyright upon an exclusive method. Beginning with the introduction of the sciences, the curriculum has departed more and more from pure scholasticism. It has recognized more and more that training for life and for service might come to body, mind or soul by many routes. Man is not educated by books alone. Neither is he most effectively educated by things and events without books. Each experience or activity in life is educating. The plea for

**Change in  
Conception  
and  
Method**

an education through agriculture, or industry, or commerce is entirely proper, with, of course, certain limitations. The only real danger consists in one of the newer subjects making the same mistake scholasticism did and contending that it had a monopoly.

So well have the newer subjects of study demonstrated their right to a place in the curriculum that the battle has long been won. Schools of agriculture, of engineering and of the industrial arts are on the increase everywhere. So it happens that Dr. Kerschensteiner, when he makes his urgent plea for continuation schools, and for compulsory education in these schools until the age of eighteen, emphasizing "the importance of productive work in the whole scheme of education," strikes a keynote, not only for Germany, but for America and the World — training for life and service.

Neither child nor man is often privileged, in this world, to study all the subjects which he needs or desires. He should have the opportunity, however, to continue learning after he begins earning. It is the newer adjustment between earning and learning which is the distinguishing feature of the newer education. The plan of alternating between the shop and the classroom has come<sup>d</sup> to stay, and<sup>e</sup> it merely provides at this late day what William Penn stipulated in<sup>f</sup> his "great law" in 1683, namely, that every child should be brought up to some trade or useful occupation.

Just as the perfect bill of fare, or the balanced ration will provide all of the elements needed by the physical body, so a perfect course of study or scheme of education will provide all of the elements needed by the individual pupil, each in its proper place and in its proper proportion, and will in a larger way provide the state with all the forms of service necessary to be rendered.

The ideal public school will offer each pupil, so far as possible, a trial trip in each of the different types of life. It will give him first the rudiments of intelligent thought and action. It will help him to discover and develop any latent power he may possess. It will prepare him to reach a satisfactory and profitable adjustment between his ability and the world's needs. The ideal high school and university will develop the finest bodies and minds for the highest service, and will become the expert adviser of all the people upon all subjects.

Both the child and the nation begin with the thing and grow toward the idea. Education is a gradual development from an ability to handle concrete things to an ability to handle both concrete and abstract things. The process begins properly with the body and with the material thing, and grows as rapidly as possible toward the mind, the spirit, the immaterial. The normal mind moves readily and quickly from the concrete to the abstract. The normal child

passes rapidly on from arithmetic, which deals with concrete numbers and things, to algebra, dealing with the abstractions in the first steps — the symbols which represent the easier abstract things; to plane and solid and spherical geometry, each calling for an increased ability to think in terms of the abstract. The laborer deals with the object; the mechanic deals with both the object and the drawing, which is the abstract representation of the object. The architect or inventor, in addition to an ability to deal with both object and drawing, has the power to deal with the more abstract idea or vision not yet reduced to either drawing or material form. The rewards of life come to individuals in proportion to their ability to function in one or more of these realms. The laborer is paid the smaller rate, by the day. The mechanic is paid a higher and usually a monthly rate. The architect, superintendent or inventor is paid an annual salary.

The ability to read a drawing or to make one is as truly the foundation of all industrial education as the ability to read a word or to write one is the foundation of all book learning. The interpreting or making of a drawing is properly, therefore, always an early step in any industrial training, being of value alike to workers of every craft, just as the ability to read and write a page is of value alike to students of every subject.

**Foundation  
of Indus-  
trial Edu-  
cation**

The ability to work out in *some* material the idea expressed in the drawing is the second step. Educationally the special material selected is of little consequence. It may be modified to suit various conditions. The important things are :

1. The training in reading and making a drawing.
2. The construction, from raw material, of the object as drawn.

Educationally this procedure has its greatest interest and value the *first* time it is used. Commercially, of course, value comes with greater skill and speed. The educational value decreases as the commercial value increases.

The old scholastic education was thought of by many as a thing apart from the actualities of life — something almost sacred. Its goal was culture. It was assumed, and fairly, that the mind and soul of man were of more importance than his body or the material things, that the “proper study of mankind is man.” But it was assumed, unfairly, that an education and culture could only be acquired during certain years of one’s life at a certain type of institution, from certain specified studies or books. It was contended, fairly, that the humanities, dealing with the best things man had thought and felt, constitute a proper material for training the mind and heart and soul ; but unfairly, that a man was not educated and not cultured if his Latin accent proved

defective. The inalienable right of each member of the democracy to the type of training needed for the next step in his development was ignored.

Industrial training has been a proper reaction against the limited view of education and culture — a magnificent, significant recall to sound **A Proper Reaction** common sense and first principles. It recognizes that a child is educated as he grows from a helpless little being to a well-rounded, efficient man, trained alike for an abundant life, present service and an immortal destiny, and that no single portion or phase of the process has a monopoly on the term "Education."

The special contribution of industrial training is that it trains alike the laborer who deals with the object, the mechanic who deals with object and drawing, and the inventor or architect who deals with the idea, the drawing and the object. It trains not only for service but through service.

The industrial teacher, therefore, should not mistake his particular segment of the educational circle for the entire circle. He should **The Industrial Teacher** have the true conception of education as a whole in his mind with absolute clearness and in all his work with absolute sureness. He should be preëminently the one in America who, like his colleague the German schoolmaster, is teaching the entire nation those types of skill which consist in doing things in the best possible way.

He should be a living example of the best things in efficiency and scientific management.

The greatest thing an industrial teacher can do for a pupil is to give that pupil the right mental attitude toward his work. He should be guided to some small task or some life task which seems to him well worth doing. Then he should be inspired with a desire to do this particular piece of work as well as he can do it. He should realize with Solomon the Wise that "There is nothing better than that a man should rejoice in his work."

The industrial teacher, therefore, should continue valiantly to insist that men keep their feet upon the firm ground and their hands at useful and beautiful work. But he may modestly refuse to dogmatize and may even join occasionally with his humanitarian brother the academic teacher who prefers to continue keeping his head in the air, his spirit in the mountain tops and his soul in the clouds.

It of course goes without saying that there is an obligation upon the community as well as upon the  
 Com- teacher, — an obligation to reward and  
 munity and to honor adequately one of the most  
 Teacher valuable, if not the most valuable, of  
 public servants.

A teacher who has served faithfully for many years has earned public honor and protection from preventable distress coming from any direction. Such

a teacher is the salt of the earth, giving the very essence of life in an altruistic effort for the highest good of others.

The community honors itself when it sees that such teachers receive fitting reward in this world.

The great unsolved problem in a democracy is how to enlist for the service of the whole people the best brains and ability within the people.

There are men and women everywhere who will gladly dedicate their lives unselfishly to the cause of childhood if the conditions are right. It will be both proper and profitable for the people to make the conditions not only right but generous.

## V

### THE HEAD

ONE of the most vital elements in a system of Schools With a Perfect Score is the course of study offering training for service and appreciation; presenting in the order of their importance those things which contribute to a strong, healthy, skillful body, an alert, sure mind, a fine, steadfast spirit. While there is much discussion as to the relative importance of training of the head, the heart and the hand, as well as concerning the order in which training of the emotions, the intellect and manual dexterity should come, there is in America practically a universal agreement as to the necessity for training in all three departments in order to develop well-rounded men and women. The situation is about this: we accept the obligation, and are successful in methods of training the mind; we are beginning to recognize the necessity for universal training, for universal service of some productive kind and are rapidly developing adequate methods for training the hand.

We recognize in the abstract the necessity for training the heart, as perhaps the supreme obligation of the three, but we have not as yet developed adequate methods of securing that training.

While it is recognized that training in the three departments may in general be best carried on simultaneously, each will be discussed for convenience under its own title.

Time was when the course of study was confined between the limits of the three R's, but that time has gone forever. A modern American school offers a balanced curriculum with definite training for service as well as for appreciation. The children of America are being taught how to earn a living, and, what is vastly more important, how to live the life of a freeman. Time was when the country boy came each winter, with an earned hunger, for a few months of intellectual and scholastic training. His body had been kept strong and healthy by the generous labor and meager play of the farm. His mind had been trained in a thousand ways outside of his books. His spirit had been kept fine, open and steadfast by his closeness to nature.

It is by no means an easy task to provide for the city child of the present anything like as well-rounded training as the country child of the past received, yet all over the world the trend is toward the city, although Burbank keeps telling us that the third generation of city-bred people always comes to grief.

The city will ever draw the ambitious country boy from the farms of America, and from the farms of Russia or the other new republics, and if that

country boy is to survive we must in some way enable him to bring along with him his pure air and healthful activities. If we are to live beyond two generations we must find a way to combine the strength and power and stimuli of the city with the quiet and peace and purity of the country. So it may, after all, pay us, and be both wisdom and economy, to buy back for the children city land, even at a cost of \$50,000 an acre, to build an adequate school and to provide ideal teachers.

In its training of the head the success of the American public school taken as a whole has been

**Training of** little less than miraculous. The school-  
**Head a** master is of course not satisfied. His  
**Success** highest ideals have not yet been reached.

He sees many ways in which he may in future improve his methods by the experience of the past. He is forever haunted by the altruistic and laudable desire to do for every member of his class of children as much as he has succeeded in doing for its most brilliant member. Judged, however, by the quantity and the quality of his work, compared with that done in any other department of human activity, or by the teachers of any other nation, the American schoolmaster may be justly proud of the fact that he has developed the mind of the little child that came to him, step by step, grade by grade, subject by subject, as fast and as far as the child's ability would enable him to go, and

faster and further than all the children of any other people have ever been taken.

The progress made by the children in a modern American public school, in every direction, is a matter of constant surprise to the most intelligent parents. To the recent Americans it is a marvel beyond comprehension. In an almost uncanny way the young children become the pioneers in the homes of the emigrants on the road through the modern Promised Land. In very truth a little child is leading them, and the teacher is following the example of the Great Teacher, leading all the children who are suffered to come.

The American teacher has had an insatiable desire for both quantity and quality of service. Not only has each child been given an opportunity to acquire the rudiments, an ideal present in the life of no other nation, but subject after subject has been added as the needs and ability of the children and the nation grew. In Pennsylvania, for example, there were added to reading and writing the following subjects :

| SUBJECT                                      | DATE |
|----------------------------------------------|------|
| English grammar, spelling and arithmetic . . | 1789 |
| Geography . . . . .                          | 1826 |
| History of the United States . . . . .       | 1857 |
| Optional music . . . . .                     | 1870 |
| Physiology . . . . .                         | 1885 |
| Manual training . . . . .                    | 1898 |

The most significant triumph of American public education, however, has been in the growth of the high schools from less than 40 in 1860 to over 12,000 at the present time.

It is true that we are now on the verge of a tremendous educational upheaval. The right of every subject to its present place on the curriculum is being seriously challenged. A misstep now means loss of years in time and prestige. But it is equally true that the underlying motive is constructive rather than destructive. Teachers are weighing subjects in order to learn the order of their importance, in terms of large service, in order to reach an ideal course of training, with each subject and each activity in its proper place and in its proper proportion. They are striving to learn the best of all of the various methods of presenting each subject. Underlying the entire movement there is a burning desire to give to every child and to every member of the community all of his inalienable educational rights.

We are in continual danger of taking a part for the whole; of assuming that our particular segment of the educational circle is the whole circle.

When his attention is rigorously held down to the matter the most enthusiastic specialist will admit, sometimes, that there may be at least a fraction in the circle of life outside the boundaries of his particular subject. If he chances to be a mathe-

matician he will reluctantly concede that there may be a misguided individual for whom the multiplication table is not the seventh heaven. Even if he is an artist he may in a generous mood admit that another may trifle with science or theology and not be utterly lost. Once in a long time one meets a fellow mortal who has a wide angle vision, who admits of equal rights among educational subjects, who dreams of a well-rounded man or woman, in touch with life and the world at every point, — one whose training has not carried him off on a tangent at every opportunity, but who has the poise, the dignity, the completeness of that circle which has for ages been the emblem of infinity.

**The Segment or the Circle**

If life and the preparation for life were as simple as drawing, the problem would be easy and the teacher's task one of unbounded delight. All that would be necessary would be to jam one point of the compass firmly into the drawing board, adjust the other arm to an arbitrary radius which would fix forever the limitations of that particular life circle, start anywhere, go forward or backward, serenely conscious that either route would inevitably lead to the same destination; that the prescribed portion must inevitably be included within the circle; that the portion which was foreordained to be outside would find itself automatically assigned to the realms of darkness. But destinies are not so easily

handled as drawings. Life, and the education which prepares one for life, are not so simple.

Every serious-minded educator recognizes that any particular arc of the educational circle pre-  
**The Com-** supposes an entire circle. But while in  
**plete Circle** theory that circle is made up of segments of equal value, in life they must be forever unequal. While in art the circle may begin at any point and travel its destined way, until it returns to the point of departure, in life the circle must begin at birth, its progress must be forever forward; it must lead through a carefully graded sequence of experience, sometimes physical, sometimes mental, sometimes spiritual, on to the hour of death, in the hope, not that the circle has been completed, but that it has only presented here an arc which leads inevitably on to the completeness of eternity.

In the educational circle it goes without saying that one may not begin with the university instead of with the kindergarten. One may not as effectively take the high school first and the grades later. The process is not reversible, nor are the parts interchangeable.

While, therefore, it is the laudable hope of every good schoolmaster that every pupil may be blessed with the privilege of going through the entire circle of training which shall develop to the full his physical, mental and spiritual possibilities, that schoolmaster's practical experience teaches him that the

period of formal training may be limited in a hundred ways. The pupil may have but five years in the grades. He may reach only the door of the high school. He may be forced to undertake his college or professional training but poorly equipped for it, or to stop when half through. Not only, therefore, is the order in which subjects are taken up of tremendous importance, but the proportion of time given to each subject is of the most vital moment. The order or proportion suited to one pupil may not at all suit the next pupil. The importance of securing the best method of presentation to each pupil is equally evident.

It is becoming plainer every day that the education of the past, magnificent as it has been in some particulars, is not destined to be adequate for the future. The problem is to recognize and preserve what has proven vital and best in the older education and to add those elements which are necessary for the future, — to construct a complete educational circle, with the cultural segment, the industrial segment, the art, the music and each of the other segments in its proper place.

The distinctively American educational ideal may be summarized in seven words, "Education is training for life and service."

The old idea that culture and training must be acquired exclusively by the study of certain classical subjects, at a certain particular type of institution,

**Education  
of the  
Future**

during certain particular years of one's life has been abandoned for two reasons. In the first place certain people did acquire real culture and magnificently efficient training in other ways. In the second place many of those who fulfilled all of the above requirements never acquired real culture or efficiency. The old-type classical graduate, who fortunately no longer exists, except in books and in the imaginations of a belated few, was as complete an example of a fish out of water for the first few years after graduation as could be found. If he had in him any of the real essence of success he made a place for himself in time.

On the other hand there are to-day 2700 modern college graduates at work in the engineering and other departments of the mills in the Pittsburgh District. The old idea that the only road to culture or efficiency lay through the Latin dictionary is forever gone. There is no possible objection to permitting all of those who have either the inclination or the ability to pursue a classical education to do so. The only objection is to their having and holding a practical monopoly, for the benefit of their own limited numbers, of the educational facilities which were provided by the joint effort and at the expense of the entire community and which belong, by every principle of American life, equally to every member of the democracy in proportion to his needs and his abilities.

The most significant note running through the report of ex-President Roosevelt's commission on the conditions of Farm Life, is the statement which occurs time after time, that the education now being given to the sons and daughters of farmers in no wise fits them for the life they must lead later. The plea which is made there, and rightfully made, is for the education through agriculture.

**Prepara-  
tion for  
Life**

That portion of the democracy which is interested in, and has special ability for, the various industrial activities has been contending for some time that its members, who constitute a very large proportion and a very important proportion of the democracy as a whole, are being constantly deprived of their inalienable right to equal educational opportunities. A small numerical number of the whole people has almost a monopoly upon the educational public service, because the subjects taught and the methods of treatment appeal only to a fractional part of the pupils and the older people.

It is becoming self-evident, in these days, that in a democracy at least there can be no educational monopoly or trust; that both the good of the individual and the good of the nation require that every member shall have the opportunity to acquire the training he needs and is able to take; that training and culture may be achieved by various routes — by

**No Educa-  
tional  
Trust**

the study of the classics and humanities, as well as through agriculture, through the industrial arts, through commercial activities, through life itself with its joys and its sorrows. One requirement should be common to all methods, — that there be a preparation for life and for service. One final goal is the aim, whatever the route, — the training of the immortal soul for an eternal destiny, rather than a machine-like human being for proficiency in a special craft alone.

It will not be sufficient to provide industrial high schools when the boys and girls who are destined to work with their hands a large portion of their lives are permitted to leave school forever in the seventh grade. It will not be wise to lean too far toward immediate efficiency and permit a boy or girl to be satisfied with a trade school when it might be possible to provide for a far higher service to mankind.

The development of educational ideals has been singularly interesting. It began with the earliest records of the race. Plato and Socrates and Euclid advanced certain ideas in their day which no man who has lived since has been able to improve. The older education had some defects, but it had also some characteristics which are eternally right. Like the political and social system of its day it emphasized too strongly the prerogatives of the leader, whether king or priest or noble, and ignored what has become the cornerstone of our American life, —

the just claims of the many. It was in one form or another the education of exclusive culture and special privilege, rather than of universal opportunity, service and efficiency. In so far as it dealt with the classics and mathematics it was largely the education of accepted authority and of a fixed autocratic or monarchical status, rather than of initiative, of investigation and progress, as expressed in the democratic life and in the sociology and the science of to-day.

The American ideal of an education, when it came in turn to supplant that of Greece with its beauty, but with its slaves ; Rome with its power, **The American Ideal** but with its poverty ; Germany with its learning, but with its regimentation and its obsolete ethics ; England with its lords, but with its labor difficulties, has demanded two things. It has demanded first that every boy and girl, every man and woman, shall be given an opportunity to develop to the full the special line of ability in which he is divinely endowed. It has demanded, second, that he be trained with the idea of dedicating this ability, once developed, to some superb service for his fellows. It contemplates a well-rounded man or woman who is both able and willing to do something worth while. It recognizes the fact that man is an immortal soul, before and after he is an artisan or an artist of any kind.

The American ideal, therefore, regards an educa-

tion as a preparation for life and service in the whole circle, of which the industrial portion is but one segment and the cultural portion another.

The present superb movement toward equal educational opportunities in industrial, agricultural and commercial, as well as in scholastic lines, will be most valuable and effective if it preserves what is vital and best in the old education and supplements it by adding those elements which are necessary for more immediate, more efficient and higher service to mankind. It can never be effective for any one segment of the educational circle to pose as the entire circle. It should no longer be necessary, with modern facilities for continuous, unlimited and equal educational facilities, for anyone to limit his training either to the cultural segment or to that portion of the whole which makes for efficiency alone. Immediate service should never be gained at the expense of the supreme service. The well-rounded man or woman must have a well-rounded education.

Those who are distressed at any change of plan or ideal are unhappy just now. They see on every hand many favorite beliefs falling when tested anew. They see many positions, elaborately fortified and confidently held for years, crumbling under modern attack. There seems at times to be nothing but relentless and wholesale destruction. But for America, at

**Equal  
Educa-  
tional  
Oppor-  
tunities**

**A Democ-  
racy of  
Many  
Minds**

least, there is the maximum of hope. Because a system of education, well suited to the needs of one fifth of the members of a democracy, did not at all fit the needs of the remaining four fifths when they in their turn came and asked for their educational rights, should be neither surprising nor discouraging. It is simply a matter of officially recognizing what everybody knows; namely, that all minds do not work alike.

There are a certain limited number of minds that take readily to abstract, scholastic or classical training from the printed page. There are other minds that receive scientific truth by way of apparatus, test tube or experiment. There are industrial minds that learn through the medium of the drawing board, or lathe, or plane; and commercially inclined minds whose best medium may be the cost-unit, the ledger or the budget. There are minds with an artistic bent that receive truth best through suggestion, rather than through demonstration. There are spiritually inclined minds that perceive truth as an axiom, or intuitively, requiring no demonstration.

There are many minds in a democracy, each with its own needs and its own inalienable rights to the training best suited to its present development and its particular future aspirations.

The prime requisites, therefore, of a system of education for a democracy are: First, an 'oppor-

tunity for every member to learn ; and Second, an obligation upon every member to serve, both operating in the full rounded circle of the life more abundant of a whole people.

The details of the course of study are the problem of each particular teacher, the problem of supplying

**A Balanced  
Educa-  
tional  
Ration** all of the individual or local needs in accordance with the fundamental principles involved. To be entitled to a place in

any course of study many contend that a subject must contribute positively to one or more of the following elements : (1) discipline, (2) efficiency, (3) culture. But not only must it contribute one of these elements, but it must contribute more than any other study aspiring for a like place in the curriculum. Mathematics, for example, contributes largely to discipline, in some cases to efficiency, and in a less degree to culture. Literature, on the other hand, contributes more largely to culture than to discipline or efficiency. Just as the perfect bill of fare, or the balanced ration, will provide all of the elements needed for the physical body, so a perfect course of study or scheme of education will provide all of the elements needed by the individual pupil, each in its proper place and in its proper proportion, and in a larger way will provide the state with all the forms of life and service necessary or desirable.

When provision has been made for absolute

equality of opportunity, given freely by the community to the individual, and when provision has been made as freely for the recognition of the obligation of universal service from the individual to the community, we are ready for a consideration of the principles underlying methods of instruction and training.

Since we have always had greater success with and understand more fully that portion which relates to the intellect, we may consider it first.

There are three steps in the operations of a well-trained intellect : (1) The collection of a body of data, in accordance with the requirements of absolute truth. (2) The proper classification of these data and the interpretation of their values. (3) The application of the final truth found to some definite end.

In the formulation of a course of study provision should be made for each of the above steps in the order given. There should be provided first, that training of the senses which is necessary for an absolutely accurate collection of data in any department. Then there should be provision for training in interpretation of data and in reaching accurately reasoned conclusions from correct data. Finally there should be provision for training in the application of these conclusions to life in some form.

A given subject has value in so far as it supplies the channel or medium for one or more of the above. The group of studies undertaken at a given time should furnish, in their combination, a physical,

mental and spiritual balanced ration. There should be training in these three lines, through the further channel or medium of the latent interest and ability of each student, together with his experience.

In public work due consideration should be given, on the one hand, to furnishing each student, so far as possible, with the individual treatment required in his case; and on the other hand, to providing such group instruction as will furnish inspiration and coöperation through team work activity, as will supply complete training, and as will keep costs within fair limits. If we could be absolutely certain of the correctness of the diagnosis and remedy in the case of each pupil we might lean largely toward individual treatment. Since we cannot be certain it is perhaps just as well to permit a fair amount of latitude by which the individual pupil may absorb what he needs from the group activity.

An education is a medium for changing the life of a pupil in four ways, through (1) knowledge, (2) forms of action or habits, (3) ideals, (4) appreciation. While the intellect and the emotions interpenetrate throughout all of the four, knowledge and forms of action belong primarily in the realm of, and are in the main reached through, the intellect, while ideals and appreciation belong primarily in the realm of, and are in the main reached through, the emotions.

In all of our educational work we have not only made the mistake of giving intellectual training an unfair proportion of the attention, but of acting as though we believed that the ideal intellectual processes were identical with the intuitional or emotional processes. While it is true that on the intellectual side of life the proper procedure is first the collection of data, then its classification and interpretation and finally its application, the procedure is not the same in the intuitional or emotional side of life. The process there is as follows :

1. The storing up of a body of emotional experiences.
2. Selective preference for certain experiences and the development of conscious recognition of comparative values.
3. Expression in art forms of the intuitional and emotional values attained, as they influence or are influenced by the individual life and experience.

If we determine that it is necessary or desirable to deal with, and furnish training for, the intellect alone, we follow the ideal method for intellectual procedure, and either limit ourselves to the departments of life in which **The Intellectual Procedure** the intellect plays a major or an exclusive part, or we attempt to deal with non-intellectual departments of life after a method suited to intellectual activities, but unsuited, or at least not best suited, to emotional or intuitional activities. If, on the other hand, we determine that it is necessary or desirable

to deal with or furnish training for only emotional activities, we proceed in the opposite manner, dealing with emotional activities in a manner suited to their nature and needs, and then attempting to handle purely intellectual activities in an emotional way, or in a way not ideally suited to them.

But if we conclude that emotional life is a vital and a dominating part of our activities, as well as intellectual life is ; that the two interpenetrate ; that neither one nor the other has an exclusive right to attention in the training of a well-rounded being ; that we are untrue if we ignore the presence of either one at any time ; that each has opposite and distinctive characteristics ; that the ideal training for each should be, and indeed must be, not identical but in harmony with the special nature of each ; and that each has inalienable rights to an equal basis of time and attention, we would evolve a scheme or program similar to the following :

**Equal Emotional and Intellectual Rights**

## EDUCATION

### *Emotional or Intuitionial*

### *Intellectual*

- |                                                              |                                                 |
|--------------------------------------------------------------|-------------------------------------------------|
| 1. Storing up of a body of emotional experiences.            | 1. Collection of a body of data.                |
| 2. Selective preference and conscious recognition of values. | 2. Classification and interpretation of values. |
| 3. Expression in art forms.                                  | 3. Application to life.                         |

## VI

### THE HAND

SERVICE is the key-word of the century. An education is that training which teaches one to live and gives him the willingness and the ability to serve. So there must be, in the Schools With a Perfect Score, an opportunity for a little trial trip in which every child shall have the supreme joy of serving his fellows just as well as he knows how, in art or craft, with dexterous hand, a lofty mind and a glad heart, and by serving to grow rich in response to the beautiful and noble in life. Creative joy is after all the supreme thrill.

Berton Braley, in his poem "The Worker," has presented one point of view and one attitude of mind toward work, as follows :

I have broken my hands on your granite,  
I have broken my strength on your steel,  
I have sweated through years for your pleasure,  
I have worked like a slave for your weal.  
And what is the wage you have paid me?  
You masters and drivers of men —  
Enough so I come in my hunger  
To beg for more labor again.

I have given my manhood to serve you,  
 I have given my gladness and youth ;  
 You have used me and spent me and crushed me,  
 And thrown me aside without ruth :  
 You have shut my eyes off from the sunlight,  
 My lungs from the untainted air,  
 You have housed me in horrible places,  
 Surrounded by squalor and care.

I have built you the world in its beauty,  
 I have brought you the glory and spoil,  
 You have blighted my sons and my daughters,  
 You have scourged me again in my toil, —  
 Yet I suffer it all in my patience,  
 For somehow I dimly have known  
 That some day the worker would conquer  
 In a world that was meant for his own.

This presentation is effective and moving, but it can scarcely be said to be entirely frank or absolutely truthful.

It certainly cannot be said to apply to the thousands of skilled American workmen who are riding in their own Fords to an eight hour day of work which, in its conditions, its opportunities for advancement and its financial return, is unequaled anywhere in the world.

No American is now in serious danger of becoming an industrial slave. As a matter of fact the American workman has been the first to catch the dominant note of democracy — the joy of service.

In the early days the hard work was done by the poor, and leisure was the prerogative of the privileged class. The overlords and the junkers who were selfishly inclined have always attempted to secure and to hold for themselves and their successors in a privileged class, a share in the rewards of industry entirely out of proportion to their contribution. But there has always been a fundamental conflict between education and special privilege. Abraham Lincoln, as was usual with him, stated the matter clearly and truly :

The old general rule was that educated people did not perform manual labor. They managed to eat their bread, leaving the toil of producing it to the uneducated. But now nearly all are educated, — quite too nearly all to have the labor of the uneducated in anywise adequate to the support of the whole. It follows from this that henceforth educated people must labor. Otherwise education itself would become a positive and intolerable evil. No country can sustain in idleness more than a small percentage of its numbers. The great majority must labor at something productive. From these premises the problem springs, How can labor and education be most satisfactorily combined?

In an ideal democracy every one works, rendering service according to his ability. Each member must be able to do his chosen work under high standard conditions, and for high standard rewards, as well as such work is done anywhere else in the

world, or better. Each member must have left, after his day's work is done, enough time, enough energy, and enough opportunity to live, day by day, the rich, abundant life which is one of the inalienable rights of a freeman and without which any attempt at the pursuit of happiness is an idle mockery. The products of labor must in part go to the common good and in part to each individual in fair and just proportion to the contribution made by that individual.

Education and the resultant elimination of special privileges are not exclusive characteristics of a democracy. The movement against an exclusively classical régime is by no means confined to America. Not only does every American accept gladly the obligation of service as well as the opportunity for culture, but the other countries, irrespective of their form of government, are coming to this standard. The hardest and most efficient workers in a modern monarchy are often members of the nobility, and the obligation to serve in some manner proportionate to one's ability is coming to be almost universally recognized under all forms of government and in all grades of society. Efficient Germany has set the pace, under an autocracy, and through an educational system which has for forty years been imbuing the people with the ideal of developing every latent ability for supreme serv-

ice to the Fatherland. The Prussians, probably the hardest and certainly among the most efficient workers of the world, have developed efficiency to such a degree that it is attractive, profitable and appealing to their own people, because of the manifold ways in which it serves them, and at the same time a dangerous menace to the comfort, success and existence of the democracies of the world, because of the various ways in which it threatens them, commercially, industrially and in a military way. Efficiency, coupled with selfishness, individually, nationally or internationally, is a vice. Efficiency, coupled with good intent and the desire to render altruistic service, is a virtue.

The general educational movement away from special privilege and toward work is also apparent in England, under a constitutional monarchy, allied with her various children in the colonies, in various degrees of liberal development, in the Dominion of Canada, the Commonwealth of Australia, the Empire of India. American tractor plows will soon be turning to the sunlight the sacred sod of the vast landed estates. The pheasants of the aristocracy's game preserves will give way to the potatoes of democracy. The republic of France is doing a magnificent piece of efficient team work, no less in her industrial than in her military departments; and Switzerland, the seven-century-old sister republic, is working superbly in maintaining and defending her existence.

The standing of an individual or of a nation is gauged by its willingness and its ability to serve.

**World Movement toward Work** Its capacity to serve is determined by the latent ability to work and the degree to which that ability is developed. No untrained or uneducated individual or nation can hope for large success or for the happiness which comes from successful service in the future. The school system which discovers and develops the largest amount of ability serves best.

All over the world the trend is away from special privilege and toward universal service and universal opportunity. This constitutes the great appeal of democracy. The educational systems of the various nations of the world provide a medium through which the people may work out their ideals progressively, and become prepared in the full for this life of service and of opportunity. Whether in autocratic Germany or in democratic America the school is the best device yet found for training. It is because the American public school is the best-known medium for the training of the whole life of the whole people that it may hope to serve as a model for the democracies of the world. The education which was provided for a member of the preferred class and denied to the members of all other classes, which became a medium for the preservation of a stratified society can never be

acceptable for the democracies of the world. Any form of stratified society is so foreign to American ideals of democracy that no system of education either should be or could be established here which tended in that direction. Two extremes should be avoided equally. On the one hand it would be highly improper to devise a scheme of education under which an American was limited in his training or activities to any one particular calling, trade or vocation. It would be worse than folly to propose a system by which the children and grandchildren of an American should be limited to a particular stratum of society or line of endeavor. Opportunity to change, to advance, to rise must ever be present.

On the other hand it would be equally improper to confine educational work to preparation for the calling of a gentleman at large, unable or unwilling to render any definite service to his fellows. There should, therefore, be (a) training to develop the latent capacity of the individual to the point of a willingness and an ability to render some specific service and not be a parasite; (b) an opportunity to take advantage from time to time of openings to other or higher service, without limit either as an individual or by class stratification.

An American boy who has the ambition to become a lawyer, a doctor or an engineer, and who has the will power to prepare for, and the capacity

to rise to, one of these callings, would never be happy as a plumber, for example, even though he

**Adequate  
Training  
for Work** were the best plumber in the community. And, conversely, the boy who has the am-

bition and the desire and the capacity to become and to remain the best plumber in town would be neither successful nor happy as a lawyer, a doctor or an engineer. In countless instances Americans have become skilled mechanics first and professional men later. In a word, an American educational system must provide both the definite training necessary to success in a particular calling and the flexibility necessary for progress from one calling or position to the next higher. A democracy has final value only if it furnishes the best conditions under which a people may live and work; and it is successful just in proportion as it offers a better and fuller life for all of the people. There is a great opportunity ahead of some American city to give work and adequate, broad training for work its place in an ideal educational system, properly coördinated with training in all of the other lines of truth and beauty that lead to a well-rounded life. Such a system, once devised, will serve as a model, not only for other cities and communities but for the world. It is folly for any community or nation to talk of being the workshop of the world unless it makes adequate provision for training the skilled workers of the world. And as the ideals of democratic education

prevail, the workers of the world will come into their rights, and have a whole chance at all that constitutes a full, rich life more abundant. The cities and communities which have been most richly blessed are the ones which are under a special obligation to develop the highest ideal of a life for the whole people, to protect and to conserve that best of assets, — the life, the health, the initiative, the creative ability of the people, and especially of the children, — in order that the best that has at any time been in the world shall become the potential inheritance of every man, woman and child born into it.

These general statements have been made repeatedly, and are, theoretically, accepted democratic public doctrine. What is needed is a sane, successful, practical method of converting the theory into a reality. No one can rightfully claim or expect absolute equality of ability or capacity. Every one has, however, the inalienable right to an opportunity to develop, throughout the entire period of life, every latent ability he possesses, as well as the right to rise from one position or form of service and reward to another as fast as his ability grows.

There will always be the necessity of modifying and closely adapting the general principles to the specific needs of the individual of the particular community or of the nation. It is by no means an easy task to provide an educational system which

meets all the needs of even one person. To supply an educational system which meets all of the needs of all of the people is a high ideal. But it is an ideal of such tremendous latent potential value, if once it can be attained and then standardized for the benefit of the whole world, that it appeals to every element of pioneer, constructive, altruistic instinct which characterizes the special genius of America.

General Principles and Specific Needs

Americans everywhere are burning with a desire to give this as their choicest gift to their brethren. They recognize the opportunity and the obligation of doing for America what Dr. Kerschensteiner has done for Germany, through Munich, — namely, making provision for teaching fifty-three trades, — more taught in one city than are taught in all of the cities of America. And also of doing what Mr. R. H. Best is planning to do for England, through Birmingham, — the Pittsburgh of England, — namely, giving work and adequate training for work its proper place in the educational system, and of giving the boy and girl, and the men and women who work, what Dr. Kerschensteiner insists is an inalienable right, — joy in their work and skill. The well-rounded American will be energized by the joy of his various activities, will find his greatest source of power in the happy thrill of creating a larger self continually. He will fill Dr. Herman Schneider's

specifications and be "The type of craftsman to whom pride in his product means more than time or money and whose soul goes out through his fingers into the thing he makes."

There is, of course, a constant danger of accepting what is a model procedure for one individual, or community or nation, because it satisfies **Ideals not** needs, meets conditions and fulfills ideals, **Identical** as a model for another individual, community or nation, whose needs, conditions and ideals are probably entirely different. It is just at this point that we need to be particularly careful. In Germany the entire school system was reorganized forty years ago. The classical and scholastic education was supplemented by the most carefully worked out system of technical and industrial education that exists in the world to-day. For a number of years many of the brightest minds in Germany have been turning to the problem of education, of industry, of commerce, although there is still too much thinking in the obsolete terms of monarchy and militarism. The best thought of the nation has been given to the problem of training every individual to the maximum quality and quantity of his productive capacity. The most careful attention was given to the formulation and enactment of adequate school laws. Industrial training was gradually extended over the entire school system. Apprentices were little by little given an oppor-

tunity to supplant their shop training with school training. Journeymen were provided with advanced day and night courses. This entire portion of the school system was put on a practical basis. The teachers were skilled craftsmen.

The present phenomenal efficiency of the German nation in industrial and technical lines is, therefore, by no means an accident, but the inevitable outcome of forty years of effort in this direction, and of from ten to twenty years of practical training. It is precisely for this reason that the workmen of a number of cities in Germany, such as Dusseldorf, Crefeld, Bremen, Hamburg and Munich, have furnished examples of united industrial and technical ability such as the world has never before known. And whether the competition of the future is to be in war, in commerce or in industry, this ability is bound to count. To win the race in any direction individuals and nations must have equal or higher efficiency.

It would be neither wise nor possible to transport as a whole to Birmingham, for England ; or to Pittsburgh, for America, the educational and industrial systems which have been such a complete success in Munich. The German industrial system has as its very foundation three features in which it differs materially from what we have in America. They are :

1. An elaborate and almost universal apprenticeship system.
2. An emphasis upon and an exaltation of hand work.
3. A tendency for a man to learn one trade; to learn that one trade thoroughly and to have his children and even his grandchildren follow him in that trade.

It is impossible for any country to duplicate in a month or in a year the training which Germany has studiously built up for her workmen during the past forty years. America is not without industrial, technical and educational institutions, but it is without that special quality of training which has made Germany an industrial success; namely, a definite, well thought out plan by which every citizen has developed his maximum capacity to serve his nation, his city and himself industrially.

The conditions of work in America are all different from those noted above. We do not have, and will probably never have, an apprenticeship system like that of Germany. We believe it will be possible to teach a boy the special things he needs connected with a given trade more quickly and under better conditions than this is being done in Germany; and, in addition, to teach him at the same time a number of other things he will need in order to become a well-rounded member of the democracy. Thus far, however, we have not done it. There is nowhere in America the attention paid to hand work that is general in Germany.

Conditions  
of Work in  
America

Our whole tendency, our genius indeed, is to standardize both the product and the machinery necessary to make that product and to turn out quantity. It would never have been possible, for example, to have developed the American automobile as it has been developed if we had held to the William Morris idea of every part being made individually and by hand. On the other hand, in the early days of the present war when the German Fokker flying machines with their Mercedes engines began to appear, France and England found that they could neither beat nor duplicate them, because of the special skillful handwork put on each part of each engine by the Germans. When France made engines in quantity, after the same model, the results were not quite the same; and that small difference was what counted in the intense competition among flying machines.

The problem, of course, is to find some manner of adjustment between the method of turning out thousands of standardized parts of a machine-made product, where the engine, after it has once been designed, constructed and put into operation, is almost supreme and the operator almost an automaton, and the hand method of the craftsman or artist who makes every product an individual achievement. Unfortunately the product usually begins to have value commercially only after it has ceased to have value educationally. While one is

learning to make it, but has not yet learned to reach commercial standards of either quality or speed, the product is not apt to be salable. On the contrary, after one has learned to make an article perfectly, and rapidly, the process of making it has lost practically all of its educational value. Making an American automobile does not furnish the education of a trained mechanic to the workman who is, day after day and month after month, repeating a single operation which goes part way toward making a single part. He can get that only by progressing from one position to another, and of course each change of work interferes somewhat with his specialized skill in doing that portion of the work in which he was previously engaged, in favor of his generalized training or of relief from monotony. On the other hand the American skilled workman could never have earned his own automobile, as thousands of them are doing, if each machine had been made by hand. In all forms of team work for the benefit of the group, the individual necessarily accepts, for the good of the whole, some limitation upon his own absolute right to freedom of action or development. It is only by this coöperation and altruistic method that we secure the greatest good for the greatest number.

It will never be possible or profitable to attempt to introduce into America a method by which skill in any trade is handed down from one generation

to another in a stratified organization of society. The very genius of America, the foundation upon which all of its plea for universal opportunity rests, is the possibility of rising. We are never quite so proud, nor indeed quite so successful as when we have made a President of a rail-splitter or of a canal boat driver.

There is one particular in which the German practice is clearly superior to our own, and, oddly enough, because it gives their inalienable **A** educational rights to what is with us a **Neglected** neglected class. Our higher technical **Class** schools and our industrial high schools probably furnish training which will in time and in many ways equip American pupils to meet the conditions of American life almost, if not quite, as effectively as the German schools equip corresponding pupils to meet conditions in German life. The point at which they particularly excel us is in the training given to pupils from fourteen to eighteen years of age. Under the present law of Germany no child can be employed until he is fourteen years of age. If employed between the ages of fourteen and eighteen he must be given eight hours each week, in daylight, to attend school. Special schools and special courses are provided for these pupils. The manufacturers who employ children under these conditions are unanimously of the opinion that they thus secure enough better service to justify them for the loss of the pupil's shop time.

In America we have constantly assumed that an opportunity to acquire an education is all that is necessary. But large numbers of pupils leave school to go to work at the age of fourteen. In a great many of the states no adequate provision is made by which these children are guaranteed their portion of the public educational service. In no single state is provision made for them so adequately as that made for this class in Berlin and in Munich.

The golden years of the lives of this class of children are spent without receiving such a practical training as will make them efficient workmen, or such theoretical training as will correct their defects. Generally speaking, their only opportunity for better school training, or for receiving in any form their educational rights, is in the night schools. They are not, it is true, limited to a special stratum of society or of work, in just the same way as they are in Germany, but the opportunity which is theirs, in theory, is, in practice, entirely beyond their reach. The Germans insist that it is an unfair strain upon the will power of the youth of fourteen to expect him to work all day and attend school at night, and that even if a small portion of the pupils did exercise this will power, their health and the final vitality of the nation would necessarily suffer. The experience of the Germans has shown conclusively, they claim, that the best interests of the nation, the city and the individual require that all

pupils going to work at the age of fourteen be given at least eight hours each week in school in daylight.

The skilled work of the world cannot be done without training skilled workmen. It becomes more evident daily that a large number of the skilled workmen of every nation come from among those who are not greatly interested in purely theoretical book training during their early years, but who are interested in, and who have special ability in, doing the definite, concrete, practical things which relate to the arts and crafts, to agriculture and to the various activities of industrial and scientific life. It is claimed that these children represent eighty per cent of the children of the people, that they have been given in the past no educational advantages adequate to their special needs, and that the educational opportunities provided by the whole people have been used for the benefit of only that twenty per cent of the children of the people who happened to be scholastically or academically inclined, thus constituting and perpetuating a preferred class.

Nothing can present a sharper contrast than the educational methods of England and Germany before 1914. Errors made by an entire nation are both costly and tragic. England has recently been paying a costly penalty for a fundamental mistake in her educational system; the error of a failure to provide the

**Skilled  
Workmen  
of the  
World**

**Costly and  
Tragic  
Errors**

right kind of commercial and industrial training for her people. Germany has likewise been paying a costly and tragic penalty for a failure to provide the right kind of training in initiative, independence and responsibility and an altruistic code of ethics which looks to love, brotherhood and unselfish service, rather than hate, special privilege, pride, arrogance and selfishness.

The commercial and industrial supremacy of England has been, in recent years, slowly but surely undermined by Germany. The commercial loss on England's part and the gain on the part of Germany were the inevitable outcome of the system of public education adopted and in use in each of the two countries. The English papers were full, in 1914, immediately after the outbreak of the war, of comments upon England's opportunity to regain her lost trade, *if* she is able to furnish the articles desired; and the opportunity of English workmen everywhere to regain their lost opportunities *if* they were able to do the work required.

If England utterly revises her educational system, as she is now proposing to do, it will be twenty-five years before the results of the new training are sufficient to enable her to overcome the commercial and industrial lead which Germany has made. In England, as a rule, only those children are provided with adequate training for their life's work who have parents or friends able to pay for it, or who, by the

display of exceptional ability, are able to win one of the limited number of scholarships which make such an education possible.

Germany, if she is to succeed in having a real place in the sun, standing in the clear, true, bright light and sharing its generous warmth with the other people of the earth instead of attempting to monopolize it for herself, must supplement her educational system, which is so superbly efficient in commercial and industrial lines, with training which supplies initiative and individual rather than regimented ability to her people, together with a modern and a true code of ethics, both individual and national. The Scrap of Paper code is as fatal in business as in diplomacy. When it comes to borrowing money to build new enterprises, or to rebuild former ones, it will be found true as of old that the word must be as good as the bond, and that both must be absolutely inviolable, no matter what the temporary inconvenience.

America is primarily, of course, concerned with its own life. In building a national system of education it must avoid the errors of England in failing to provide adequate commercial and industrial education for all of the people, as well as the error of Germany in failing to train individual freemen who will refuse to be misled by the selfish fallacies of a

**A Real  
Place in  
the Sun**

**Agri-  
cultural  
Prepared-  
ness**

specially privileged group, bent upon retaining and perpetuating their own advantages, and in failing to teach a code of ethics in harmony with the eternal verities of love, brotherhood and unselfish service. America should also avoid in the future a mistake made by these countries, as well as by us and by other nations, in the failure to provide training in a system of agricultural production, distribution, conservation and consumption which will guarantee to every one the opportunity to secure food and the other necessities of life under fair conditions.

If two comparatively simple things were added to the present American school system our country would soon lead the world in industrial training. They are as follows :

1. Give every child who is obliged to go to work from fourteen to eighteen years of age a whole chance, a fair opportunity to get his equity in the school system ; to attend school a fair portion of each week in daylight, at such a type of school as will best fit him for the duties and privileges of his life.

**Two  
Necessary  
Additions**

2. Provide at the same time a method by which the pupil who is in school regularly during these years shall have an opportunity to secure, along with his theoretical training, some of that practical training which can only be secured in work under proper commercial and shop conditions.

In other words, add to the present shop training

some proper school training, and add to the present school courses some practical work in the shop.

The former is being gradually done in the Continuation schools which are, little by little, giving to the boys and girls who must work a fair chance to continue to go to school at least a short time under proper conditions. In no single state, however, is a child given a guarantee of his educational rights until he reaches eighteen, the lowest point at which the estate of childhood is legally left and the estate of manhood or womanhood entered. And we, a democracy, talking continually of equal rights for all of the people, attempt to compete in service with a monarchy which guarantees to every one of its children certain educational rights until the age of eighteen.

It is self-evident that the benefits of one method and the penalties of the other will reach, not the individual alone, but the nation as well. We must have in America a system of industrial education which expresses the spirit of America, the spirit of earning and learning, of service and study.

Probably the greatest single handicap in the education of any individual is the lack of time.

**Time and Education** This holds true alike in the kindergarten, in the graded school, in the high school and in the university. Given time enough and proper methods, any pupil may be taught anything within the limits of his ability; but he never

has quite time enough, from the kindergarten to the university. The years which he may usually give to the preparation for life are limited. The demands which each subject and each segment make upon his time are urgent. In many cases it becomes a choice between alternatives, none of which are satisfactory. Neither child nor man is often privileged in this world to study all of the subjects which he needs or desires.

America's prime contributions to educational life which have been a tremendous help in the solution of the problem are the extensions of :

1. School years to include all the years of one's life.
2. School opportunities to include every member of the community.
3. School subjects to include anything of value in the life of man.
4. School methods to meet the definite need of a given individual at a given time.

The same conflict for an opportunity which occurs between different subjects demanding the attention of the pupils occurs between the same subjects demanding adequate place in a well-rounded curriculum. Educators are forced, therefore, to scrutinize with the utmost care the demands which each subject makes upon the whole circle and upon the too scanty time of the pupil.

With the conception of education as a whole circle, the general contribution to be made by in-

dustrial training is practically self-evident. It recognizes that while the pen is mightier than the sword, the trowel, or the compass, or the lathe

**The Industrial Segment of the Circle** is sometimes mightier than either. It recognizes the divine right of a pupil to serve the state with trained hand, as well as with trained head; that the training of the head will always be better when the tension is occasionally relieved by other lines of activity; that the bulwark of a nation in peace, as well as in modern war, is always its skilled workmen. Industrial training will always be most potent in character building. It will constantly tend to make useful habits automatic. It will contribute its quota to culture by leading to the better enjoyment of what is beautiful in life, in literature and in art, for nothing adds more to the real appreciation of any article than the attempt to make it. The crafts have their greatest artistic power in the effort to make beautiful the common surroundings of life. One who has received the benefits of industrial training is taught to observe closely, to record correctly and to judge justly the materials with which he works. And if, when we say that the educated man expresses adequately, we mean that broader expression which includes the artisan who works out in his craftsmanship his dream of beauty, the poet who sings it in his numbers and measures it in his cadences, the sculptor who carves it in marble, the musician

who woos it from the strings or the reeds, we must concede that industrial training may make a large contribution to each of these.

All educators agree upon the necessity of training the head, the hand and the heart. They differ only in their ideas of the proportion of each and the order in which each type of training should be taken. Upon the determination of this order depends the further question, which subjects or which portion of each subject should be taken up during the formal school years, and which may best be left for those later years of education. Is it better to devote the school years to the acquisition of a broad general culture and to the absorption of those ideals of life and conduct which after all shape the activities and destiny of the individual, leaving the specific training for a vocation to the later years?

**Culture,  
Efficiency  
or a Com-  
bination**

Is it wiser to devote the school years to a training for efficiency which will permit the pupil to earn later the leisure for broader culture? Or is it possible to combine the two, giving each its proper place and its proper proportion? This is not a small question to be solved in a moment. Upon its solution rests all the effectiveness of the education of the future. It presents America's supreme educational opportunity.

A pupil may be at a disadvantage because of a

complication of conditions too involved to be untangled while that particular pupil waits, or he may be the victim of a stratified system of social life difficult to overcome.

A pupil who for any reason may have but five or six years in the regular schools should not be given the identical training in exactly the same manner as one who is to have the benefit of the grades, high school and the university, but this pupil who is to have the shorter, or a special, course should not be deprived of any inalienable educational right and he is entitled to the very best possible treatment during that course. If, as some contend, the somewhat abstract culture of the scholastic, as illustrated by the old-fashioned classical course, is selfish in its essence, and neither prepares a pupil to render a practical service in improving the lives of others nor to enjoy to the full his own life, then efficiency should come first. If, on the other hand, the younger years are the only ones, or the best ones, in which a broad view of and preparation for life can be acquired, and if the immortal man is of more importance than his mere craftsmanship, culture should come first and should always be included in the earlier years of any educational scheme. But if theory and practice may best be combined, if neither culture nor efficiency is complete in itself, but each a segment of a larger circle, then there

**Inalienable  
Educa-  
tional  
Rights**

should be a proper blending of the two, so that each grade and each year should be well rounded in itself and lead to a well-rounded future.

Dr. N. C. Schaeffer, an ex-president of the National Education Association, said recently : "The most hopeful sign of the times, educationally, is the return of work, plain everyday work, to a place in the school curriculum."

The greatest service an industrial teacher can render a pupil is to give that pupil the right mental attitude toward work. He should be taught to see that a given piece of work is worth doing for one or both of the following reasons :

1. Because of the return it brings materially or otherwise.
2. Because of the sheer joy of doing it.

The pupil should be guided to the selection of some little task, or of some life task, which seems to him well worth doing, then he should be inspired to do this particular piece of work :

1. As well as he can do it.
2. As well as any one in the world can do it.

Kenyon Cox has expressed this idea beautifully in his "Gospel of Art" :

Work thou for pleasure ; paint or sing or carve  
The thing thou lovest, though the body starve.  
Who works for glory misses oft the goal,

Who works for money coins his very soul.  
 Work for the work's sake then, and may it be  
 That these things also shall be added unto thee.

America believes in work. It was its men, its women and its work that made it famous. The workmen of America especially rejoice in having their feelings so beautifully, so wisely and so truly voiced as is done by Dr. Henry van Dyke in that little masterpiece, "The Toiling of Felix." Its concluding lines deserve a place in the heart of every workman :

**Mental  
Attitude  
toward  
Work**

This is the gospel of labour,  
 Ring it, ye bells of the kirk :  
 The Lord of Love came down from above,  
 To live with the men who work.

This is the rose that he planted  
 Here in the thorn-curst soil ;  
 Heaven is blest with perfect rest,  
 But the blessing of earth is Toil.

The poets often give us the battle cries which carry us in triumph through the greatest crises in life. Dr. van Dyke has given us many of these, one which I should like to see mounted in every schoolroom, along with the two selections given above ; so superbly and so adequately do they present the real educational value of work :

Let me but do my work from day to day,  
 In field or forest, at the desk or loom,

In roaring market place or quiet room ;  
Let me but find it in my heart to say,  
When vagrant fancies beckon me astray —  
‘This is my work ; my blessing, not my doom :  
Of all who live I am the one by whom  
This work can best be done, in the right way.’

This then is one of America’s supreme educational problems, — the problem of working out a system of public education which shall represent the circle, not the segment, — which shall train the head, the hand and the heart, each in its proper place and each in its proper proportion.

## VII

### THE HEART

AMERICANS have never had the slightest doubt about character being the supreme goal of all education and training. The only questions have been where it should be taught and how.

They have always had in mind a training which leads from learning and doing on to wisdom, to high ideals, to service as a sacred trust, to worthy citizenship, to character.

There has been, however, an implied understanding that teaching and training in character were the special function of the church and the home, and that these were only an indirect duty of the school.

In a well-organized democracy, however, the schoolmaster is the special agent of the state whose function it is to see to it that everything is done, and that nothing is omitted which will result in a final product of well-rounded men and women; and there has been a feeling, almost universally recognized, that, judged by its final product, much is yet to be accomplished in the teaching or training of character.

It has been in no sense the desire of the schoolmaster to criticize his colleagues in the church and

in the home. He recognizes gratefully that his chief allies have always been the mother and the minister, but these two have been quick to recognize and admit that there was still much to be desired.

It is fundamental in the American educational creed that there must be equal opportunities for all. Where the children of all the people gather together in a common school it has been possible to give them equal opportunities in the subjects which deal with their intellectual and cultural development.

But in homes varying as much as do American homes it is impossible to give equal opportunity for moral training. It may be done and is done with a fair degree of success in a home which is the product of a thousand years of Anglo-Saxon civilization, but in the home of the emigrant, or the recent American, who has come in response to an impelling love of liberty, and who suffered every hardship and made every sacrifice in order to reach America; who is probably located in a congested portion of a city, instead of out in the open country as he was in his native land; who has about him a strange language, a complex industrial life, no sympathetic social surroundings, it is, under these conditions, impossible to expect that there shall be evolved automatically a method of moral training for the children which shall in a few years or decades enable them to overtake their American companions who have had a start of a thousand years.

The best work that is being done in this direction is in the mothers' meetings and the kindergartens.

**Varying** But so long as America continues to live  
**Homes** up to its highest mission of offering a harbor to the oppressed, the down-trodden, the lovers of liberty of all nations, it would be practically impossible to assume that there ever would be, short of a millennium, a community receiving into its midst continually such new additions, and at the same time having instantly erected homes in which it is possible to give adequate training for character of the highest grade. Neither nature nor the God of nature does things thus rapidly.

Nor is it reasonable to expect that the church shall be able, unaided, to supply the instruction which is needed. Our forefathers had what seemed to them to be good reasons to fear any possible union of church and state. The age of individualism, however, in institutions, as well as in individuals, is past and we are living in the beginning of an age of efficient coöperation for the common good between all of the people and all of the various institutions.

It is not reasonable to expect that the religion of a democracy shall be identical with the religion of a monarchy, nor, that the religion of one community or family or individual shall be identical with that of an adjoining neighbor. One of the most cherished of our Ameri-

**Religion  
of a De-  
mocracy**

can ideals and one written everywhere in our constitution and our fundamental laws is that each member of the democracy shall have the unquestioned right to worship God according to the dictates of his own conscience. Nor is it reasonable to expect that religion as a whole, the most dynamic power in the world, or any subdivision of religion, shall remain stationary while everything else is progressive.

Those who come to America and who have always brought our best pioneer blood, have almost universally brought with them merely the bare necessities of life. They have never been able to bring with them their religious or other institutions as a whole. Usually they come as individuals, or in small groups, and locate in America as individuals, or at most, in some section of an American city where some of their countrymen have preceded them a short distance on the road to liberty and prosperity.

It is self-evident that if, as is too rarely the case, they scatter out to a rural life where they are most needed and for which they are best suited, their chances of bringing with them their institutional religious life are practically nil.

If they settle in cities in large enough groups they soon secure ministers who speak their native tongue and they erect churches which make a heroic attempt to preserve their ancient beliefs.

In actual practice, however, two things occur, both of which present serious obstacles in the way of giving every child an opportunity to receive that training in character which is the choicest heritage of all of the races.

**Inadequate  
Religious  
Life**

In the first place thousands and thousands of adults and their children are left without adequate religious life, or the ministry of any church, at the very time they need it most. The average American is not at heart religiously unsympathetic. He is as neighborly in his religious as in his other instincts. If he might only know these recent Americans, might understand their language, their difficulties, and their aspirations he would only too gladly find a way to meet them in good neighborly fashion, at work, at play, in his or their homes, in the schools and in community gatherings. If an American had thought out a way, and it were possible, he would only too gladly welcome these emigrants and their children into any portion of his own church life which they might enjoy or be willing to share; but, in addition to the barrier of language there is a double difficulty. The recent American is timid. He has been exploited so often that he is naturally suspicious. The forms and habits of his old-world religious life all tend to make it practically impossible for him to push himself forward or to volunteer any participation in the religious life of his neighbor. So, however much his soul is starving

for some expression of the universal belief in a Father and in his brethren he is left to starve alone religiously. It is this which constitutes the infinite pathos in the life of a woman recently landed in America. She has looked forward so eagerly, burning with a desire to participate in the glorious life of an American woman, as it expresses itself in home and church; has looked, not unselfishly, not in any sense on her own account but for the sake of her children, her husband, her home. No finer duty or privilege could come to these good women who have made the kindergarten and the mothers' meetings possible, than to find a practical way of furnishing the very bread of life to these sisters.

On the other hand, the Americans themselves are restrained by a fine sense of respect for their neighbor's religion and his religious life. The average American is broad minded and fair religiously. He claims absolutely for himself the right to worship God according to the dictates of his own conscience. He assumes, as a matter of course, that his neighbor will no more attempt to interfere with this right or influence him in its exercise than he will with his right to vote as he chooses or to exercise any of his other inalienable rights, and he, of course, expects to accord to his neighbor precisely the same right to worship freely that he claims for himself. So he is very cautious, particularly in religious matters, be-

**A  
Neighbor's  
Religious  
Rights**

cause they involve his most sacred rights, those for which his forefathers fought and for the free exercise of which, among others, this country was established. He is particularly cautious, even punctilious, about doing anything, even extending a neighborly invitation to one of the purely social gatherings of his church lest he seem to be making an attempt at proselyting or at interfering with that neighbor's religious rights. And if that neighbor chances to be temporarily unattached, religiously, because there happens to be no church of his own in the community, or if the recent American has not yet come into all of the intellectual, social, or other advantages to which he is destined in this country his American neighbor will chivalrously avoid doing anything which might, by any possibility, look like an attempt to take religious advantage.

And thus, in a community kindly and sympathetic at heart, men and women are left to starve for lack of daily manna, and children miss the greatest lessons of their lives.

It is in no sense necessary or desirable in a democracy that the religious life or experience of all of its members be identical, but it is absolutely necessary that there should be instilled into the life of every child and every member of the community those ideals and standards of life, honesty, — loyalty, sym-

**Identical  
Religion  
Undesir-  
able**

pathy, — which are inherent in every true religion and which represent the goal of all religious life — character.

It is universally accepted that this particular training which has its fruitage in character is as necessary for the individual members of a democracy or a community as it is for the very life of the democracy or community itself. This has been tested out both positively and negatively. No community can long survive as an educational, an industrial, a commercial or a military power if it believes and announces that a treaty is a mere scrap of paper. The word of a nation, as of an individual, must be as good as its bond. The value of any bond, in the last analysis, rests upon the character of its maker.

It will probably not be possible for any single church or subdivision of the religious life of a community to furnish this training to every **Two Al-** member of that community. It is mani- **ternatives** festly impractical to expect every home to furnish its own quota of training. There remain, therefore, but two alternatives. The first is to continue the assumption that this work is the special function of the home, or the church, either separately or collectively, and to have the homes and the churches organized in such a way that the community may rest assured that the work will be adequately done. The second alternative is to have the school assume this along with its other teaching functions, or at

least to assume the task of furnishing the expert guidance and the direction of the work.

The second great question relating to training for character is the question how the teaching shall be done. This is even more fundamental than the question where it shall be done or by whom it shall be done, for in the last analysis it does not make a great deal of difference where or by whom the teaching is done, so long as it is done, but it makes all the difference in the world how it is done.

It is just at this point that there is grave danger in the suggestion of following unchecked the guidance of the professional pedagogue, for the pedagogue is prone to overemphasize the value of the intellect. The mind has always been his chosen medium. He has always been peculiarly successful in devising methods for successively conveying from one mind to another mind graded portions of the sum of human knowledge. He has never quite realized that his function as a teacher covered a far broader realm than the intellect alone, and that it embraced the emotions and the soul as well. His teaching has never been quite so successful in the two latter realms.

It seems self-evident that an art can be taught as well as a science. It is equally self-evident that since an art is inherently different from a science it should be taught by a different method. Those who learn an art, even from a great teacher, too

often learn in spite of the instruction of the teacher, rather than because of it. The teacher has made it possible, in the intellectual realm, for every pupil to receive and assimilate the instruction, according to his ability. But there have always been large numbers of pupils who have been deprived of their potential artistic heritage, in spite of the fact that they had the necessary capacity to appreciate and assimilate, because teachers of the arts were unwilling or unable to devise methods of presentation which were even approximately successful in a large percentage of cases. It has always been a very small number of specially endowed pupils who experienced the desired development, rather than a large number who might have entered into their full heritage.

Teaching  
an Art and  
a Science

There are, fortunately, an increasing number of teachers who realize that to be successfully taught a science must be taught along lines which coincide with the inherent nature of that science as well as in harmony with the laws under which a mind of scientific bent approaches and deals with a scientific problem. There are also other teachers who realize that an art must be taught along lines which coincide with the inherent nature of that art as well as in harmony with the laws under which a mind of artistic bent approaches and deals with an artistic problem, or, a soul of artistic bent assimilates truth or beauty. Each method is radically

different from the other. One has its fundamental basis in exposition, the other in suggestion. It is hopeless to expect to succeed in teaching a science by the artistic method or an art by the scientific method.

A little thought will enable the teacher to classify successfully the subjects in the school curriculum, determining which are scientific in their nature and consequently require scientific treatment, as well as which are artistic and may be best treated in the manner of an art.

Perhaps the greatest mistake and the cause of the lack of success in training for character has been an error in classification. Normally we begin as children with the formation of correct habits, and progress through a code of morals toward a system of ethics. Behavior, habit, and elementary ethics are matters of right feeling instead of matters of intellectual comprehension, and are therefore, in the early stages, an art rather than a science. But there has been a constant effort to teach by analysis, by dictum, by precept, by commandment instead of by synthesis, by suggestion, by example, by practice. It has been partially recognized that the emotions are the master and the intellect the servant. There have been great teachers here and there from time to time who have given the world superb single examples of successful training for character, but the methods by which their results were achieved have

not been definitely formulated nor generally accepted, and the majority of teachers of ethics have taught as though they believed that if one committed certain commandments to memory he would achieve character.

In this, as in other departments of an educational system, we need to recognize the fundamental principles involved and to work out methods in harmony with these principles.

Speaking purely from a pedagogical standpoint the Great Teacher himself presents in the Parables, for instance, the best examples, both of **The Best** fundamental principle and of a teaching **Examples** method. Entirely aside from the question of the particular lessons to be taught, there is nowhere a better illustration of improvement than that shown in teaching methods as illustrated in certain suggestive portions of the New Testament, compared with didactic portions of the Old Testament.

In matters of character the suggestion of the ideal grips the imagination and influences the conduct more powerfully than committing a commandment to memory.

Lofty ideals will grip and hold men when everything else fails. The ideals of an individual or of a nation are its greatest assets. When the final test comes, and either individual or nation is fighting for life itself, those ideals which possess the soul are the supreme support in emprise or in suffering.

Americans have once more aligned themselves among those freemen who are willing to have their bodies suffer for their souls' desire. They are seeking everywhere the eternal principles which underlie the great crises of life. They desire to be absolutely certain that they are learning these fundamental principles truly themselves and that these principles are being taught truly to their children.

They believe to-day, as their fathers believed of old, in the inalienable right of each individual and each nation to life, liberty and the pursuit of happiness. They have pledged their lives, their fortunes and their sacred honor anew to the maintenance of these principles. They in their turn have highly resolved that the government of the people shall not perish from the earth.

For many years Americans have been scrutinizing very critically their educational system and commenting upon the extent to which it falls below their own highest ideals.

To-day they are studying more carefully than ever whether the teachings of their schools, and the life which will be the final output of those schools, are in exact accord with their highest ideals. Each nation in turn has been called upon to formulate and to state those things which it deemed more important than peace, prosperity or life itself. Never has it been so necessary to work out a clear and a

common understanding of what Americanism and American Education really mean. If the American troops conquer it will be because, with bodies as strong as their opponents they have minds more alert, more adaptable, better trained, and have souls more steadfast. And these qualities will be the fruitage of American ideals and education, just as German efficiency is a result of German ideals and education.

It has become more and more evident that the strongest elements in the life and destiny of any nation are the things taught in the schools of that nation.

There must be taught in the schools of a democracy the ability to recognize the eternal verities in the order of their importance, the willingness to accept them as the guiding principles of individual and of national life and, if necessary, to fight and to die, rather than to abandon them. It is a combination of this spiritual capacity to recognize eternal verities, this emotional willingness to accept them as guiding principles, and this high moral ability to suffer and to die rather than to abandon them, that in the last analysis spells character, the supreme educational fruitage.

## VIII

### LIFE MORE ABUNDANT

No other nation has ever had quite the same ideal of equal educational opportunities for all of its children.

America, not satisfied with this, has been seized by the larger ideal of equal educational opportunities for all of its people from the cradle to the grave.

Perhaps the ideal has been most completely and most adequately expressed by Dr. John H. Vincent, the founder of the Chautauqua Institution, which was the first organized effort to convert the ideal into a reality and which has been described as the most American thing in America. Dr. Vincent says: "Self-improvement in all our faculties, for all of us, through all time, for the greatest good of all people — this is the Chautauqua idea, a divine idea, a democratic idea, a progressive idea, a millennial idea."

The most surprising things about this passion which has gripped the hearts and minds and souls of our people are its spontaneity and its almost universal acceptance. It has risen everywhere, has found expression, in one form or another by everybody, in the home, the newspaper, the magazine, on the platform, in

**A Spon-  
taneous  
Passion**

the pulpit. Americans seem to have believed, until August 1, 1914, that the first and second of the inalienable rights, life and liberty, were assured, and that they might turn their attention to the third, the pursuit of happiness. They seem to have recognized that the only broad and sure basis of happiness consists in the development of all the latent possibilities and their dedication to some superb service.

There is perhaps nowhere a more interesting feature of national psychology, nor one more fully in harmony with the highest ideals of a democracy. It was not an ideal imposed upon a people by a monarch or a ruling class for the ultimate benefit of that monarch or for the preservation of the special privileges of the preferred class.

Not only has the conception been spontaneous but there has also been a universal recognition of the fact that the public school system, already extending from kindergarten through the university, was the institution best fitted to serve these newer and larger needs of the individual and of the nation. The only question was, how it should be done.

In effect America said to her schoolmasters: "Well done, good and faithful servants. You have served all our children well. Extend a similar service to all of the people. Build a Big Red School-house. Make it the medium through which there shall be supplied to all of the people the opportunity

for an exalted, neighborly life more abundant. Make each school a radiating center for the final good of all Americans, and then for the World."

An American educational system must provide for the development of initiative and constructive ability because Americans are by nature initiative and constructive. Having once grasped the larger ideal, hundreds of keen, eager, altruistic minds began to formulate practical methods for realizing it.

In the light of the newer ideal it at once became self-evident that it had never been educationally, financially or socially sound to use the schoolhouses but a fraction of the time for a fraction of the training of the people.

In a democracy each member contributes his share to the cost of public education. And in the **The Newer Ideal** American democracy, for the first time in the history of the world, there is an opportunity not alone for each and every child but also for every member of the democracy alike; each member has not only the right but also the opportunity to receive the dividends of a democracy and to participate according to his needs and so long as he wishes in public school life and education. And it is precisely because the American public school is the place, and the only place, in the world where every one can come into his own that our schools have taken so powerful a grip on the mind

and heart and soul of the nation. The hunger for the life more abundant was deep in the hearts of the people everywhere, simply waiting opportunity. The little red schoolhouse, the big city school community center, the college, the state university each has caught the gleam of opportunity for larger service, and each, in its way, supplies openings ahead of any direction and to any extent.

The American public school is the one institution, in these days, which has been tried and not found sadly wanting. A Utopian dream has come true, for every one has, in an ideal school, a chance to develop to the full every human, divinely given attribute, and to dedicate the final product to service for his fellows.

It is evident that this distinctively American ideal will, in but a few years, result in a people trained not only in mind or hand but also in heart and soul; and that there will result an individual life as well as a family, an industrial, a city, a state and a national life, each representing not only the highest type of units but, what is more important at this time, a standard of coöperative team work as well.

It is self-evident that since the burden of maintaining an educational system in a democracy must be distributed equitably among its members, the benefits also must be distributed equitably.

Each member of a contributing democracy must

be guaranteed his inalienable right to the kind and quantity of education he needs at a particular time, in order that he may progressively develop every divine, latent possibility, for the ultimate benefit of himself, his family, his city, state, nation and for humanity. A school system, properly imposed upon a whole people, must benefit all of the people alike, each being given his opportunity and a whole chance. Every one who pays a school tax has a right to go to school and to demand and receive his portion of the benefit derived from that tax.

It is inconceivable that in a democracy there should be any members who for any reason find **Equal** themselves deprived of their educational **Benefits** rights. If by any possibility there should be any inequality of treatment it should be in favor of and for the benefit of the otherwise less favored. It should follow that high ideal "From each according to his ability, to each according to his need."

Self-evident as this seems in theory, in practice there were at once found many opportunities for improvement. In its equitable treatment of the youngest children the American public school has been more nearly fair than any other institution in the world and as nearly fair as could be reasonably expected up to the present time.

When the children advance, however, beyond the fundamentals like the three R's and begin to need special treatment in order to develop their special

abilities, we have not been so fair. And as they grow older and we accept more fully the obligation of guaranteeing to each member of the democracy his educational rights throughout his life, and seeing to it that he receives the benefits to which his payment of taxes entitles him, our past practice has been anything but fair or wise. We have before us a new problem which presents a fascinating opportunity for valuable pioneer effort.

Our practice has been unfair and unwise in the following particulars :

1. It has made a favored class of those academically inclined, giving them special and adequate attention, without giving the same special and adequate attention to the much larger number of members of the democracy who happen to be industrially, commercially or otherwise inclined.

**Unfair and  
Unwise  
Practice**

2. It has failed to make special and adequate provision for the instruction of those children and adults in the democracy who are unable to attend school in the day time, because they were obliged to be at work, but who might attend properly organized night schools. No one will contend that the necessity of working should deprive any one of his inalienable educational rights. No one will deny that the penalty of depriving such members of the democracy of their rights must fall alike upon the individual and the community.

3. It has failed to make adequate special provision for the boys and girls between fourteen and eighteen, so that (a) those who must work shall have at least eight hours in daylight each week in school, and (b) those who are in school shall receive practical shop and commercial experience a part of the time along with their theoretical training. This omission is peculiarly inexcusable because Germany has for years given us an example of a proper educational program for this group.

4. It has failed to make adequate special provision for the training of adult foreigners who come to our shores by the thousands; who bring the best pioneer blood we are receiving, a rich heritage of all that life has taught them through the centuries, and an absolute willingness to accept American ideals and standards, and an eagerness to make a contribution of all they have brought to the newer life here.

5. It has failed to make special and adequate provision for the continued training of adult Americans. Neither individual nor nation can long survive arrested development. Americans are eager to learn always, irrespective of age. The schoolhouse is the place to learn. We need public school extension as much as university extension. Just as a great state university is the place to which any citizen may come for information and expert guidance on any subject, so the high school and the grade school are the places for the people in each local com-

munity to come to learn how life should be lived and how things should be done.

6. It has failed to utilize the school fully as a great coöperative medium through which the social work of the community may be done.

7. It has failed to make the school the great guide and medium for the recreational life of the people.

8. It has failed to recognize fully that the school offers the ideal opportunity for a common ground or meeting place at which the fundamental moral issues of the people, non-sectarian, non-partisan questions may be presented. The members of any and of all churches will willingly meet at the schoolhouse more freely than at another church.

While it is true that provision has not yet been made in any one community for all of these newer needs it is equally true that a number of communities have made a creditable beginning in one or more directions, and we may state the points positively and constructively, not simply as an ideal, but as a definitely conceived plan which is in parts and in a few communities as a whole rapidly approaching realization.

**A Credit-  
able  
Beginning**

We may fairly say that progressive American communities, in addition to the older and conventional conception that the school should provide the intellectual training of the children in the rudiments, and provide for the further academic instruction of that portion of the youth destined to the professions

and the privileged positions in life, have accepted the larger ideal of a school which serves all of the people all of the time, and that the following specific concrete improvements and provisions have been made :

1. A course of study, a method of instruction and equipment which accepts the obligation of giving to every individual member of the democracy, irrespective of age, color or previous intellectual condition, the particular training necessary to make possible the next step forward.

2. An extension of school hours by which the benefits of the school are not limited to that small number who are free to attend only at certain hours, upon certain days, during certain years of their lives, but in accordance with which any group large enough to justify the expenditure may receive, in compliance with their rights, instruction at the time they are free to take it, whether that be morning, afternoon or evening, and in the manner especially suited to their particular needs, whatever they may be. It is interesting to note that wherever such classes have been organized and the students given a chance, their progress has been most promising, their attitude has been eager and their appreciation pronounced.

3. There is rapidly coming to be a recognition of the fact that the years from fourteen to eighteen are not especially valuable for earning, but that

they are the golden years for learning, whether the subject be academic, industrial, commercial or artistic. The secret of efficiency is a proper balance between theory and practice. It is utterly impossible to train students effectively by theory alone; it is equally impossible to give them a broad comprehensive view of any subject, art or process by omitting all consideration of the underlying theory and confining attention exclusively to actual practice.

**The  
Golden  
Years**

Nor is it wise to devote one long period exclusively to theory, without any practice, and another long period to practice without any theory. During the formative years, especially the years from fourteen to eighteen, the two methods should alternate. There should be, and there is rapidly coming into school practice everywhere, a method by which :

1. Those children who must go to work at fourteen are guaranteed their educational rights and their equity in the public school service, — at least eight hours each week in school in daylight, in studies closely suited to their broadest needs, and by which,
2. Those children who are fortunate enough to be able to remain in school through a high school course are given, during at least a portion of their course, some experience in practical shop and commercial life.

This idea of alternation in treatment is no longer theory. Dr. Kerschensteiner gave us the model in the schools of Munich years ago. The German

schoolmasters insist that it is an unfair demand upon the strength and will power of a boy to expect him to work all day and to go to school in the evening.

The continuation schools, established in many sections of the United States in connection with Child Labor Laws, are making provision for the first portion of the work, although in too many instances they only guarantee a child his educational rights up to sixteen instead of up to eighteen. Just how a democracy ever conceived the idea that it could make real progress by depriving that portion of its boys and girls who are obliged to go to work of their educational rights, has never been shown.

Dr. Herman Schneider, of the University of Cincinnati, has established coöperative courses in his department in which there is provided a proper blending of theory and practice. The idea was so manifestly correct that it is being adopted in many other educational institutions. The fundamental principle is also being adapted to the special needs of many communities and being incorporated in high school courses. Cincinnati, New York, Boston and other cities are leading in this work.

4. Pittsburgh, Detroit and many other cities have for some time been giving particular attention to the special training of adult foreigners, and the government has recently taken up this work in a systematic manner. A serious effort is being made all over the country to

**Training**  
**Adult**  
**Foreigners**

find the best methods of crystallizing our American ideals and of imparting them quickly and adequately to the new Americans. Important as it may be to have America standardize the most effective flying machines, to turn them out in quantity and to provide and train the men to operate them, it is equally important, if not far more important in the long run, to standardize a method by which we may quickly make good Americans out of the raw material that is in our hands and put them to doing their work in the world. It is only fair to say, however, that in no department of the work of American education has there been such rapid progress made, and in no department is there greater promise, than in the task of helping these recent Americans to reach rapidly the goal upon which they have set their hearts, for which they have sacrificed so much, for which they are so eager and so ready, and from which they will function so effectively in extending the same opportunity to their brethren in turn.

The extension of school service to adults was in some particulars the most surprising and the most democratic of the newer developments. That children should go to school was an axiom, but that adults might go to school and learn all their lives was a revelation, and, like most revelations, it came gradually. The motto of the Pittsburgh schools, "We are all learning,"

**A Demo-  
cratic De-  
velopment**

came into being, for example, because of the unanimous recognition on the part of the members of the Board of Public Education, and of all connected with the constructive work, that, in making new adjustments, in order better to meet new conditions for the children, the administrator and the teacher were learning more than the child.

That adult foreigners, or recent Americans, might profitably attend night school in order to learn more quickly the English language, had long been evident. That young men might also learn the rudiments of mathematics, and of simple business, and young women learn the rudiments of cooking, sewing and the arts that go toward making an American home, easily followed. In the old days the recent Americans were only reached and affected by the public school after they were married and their children were old enough to enter the kindergarten. But it became evident that if these more recent American pioneers might be introduced into the school themselves in their young manhood and womanhood, a whole generation would be saved for the good of the country, and the process of making good American freemen would be greatly expedited. A social hour or an hour of patriotic exercises after the formal study hour would make such a school a real missionary of American ideals — a real Temple of Democracy.

And if perchance an older man or woman born in

our own slavery days before the Civil War, or in that other slavery of the European peasant, after years of hunger for a little knowledge, learns to write a signature instead of making a mark, or to read and write, however laboriously; or if a workman learning to read a blue print qualifies as a foreman, the dividend from the school to the individual and to the community becomes evident. It must never be forgotten that there are presenting themselves at the doors of the American public school to-day, asking for their equity, countless children and adults whose ancestors have never, from the dawn of creation to the present day, been able to read or write any language, and who, for the first time in the history of the world, have before them a whole chance. All this is no longer theory but actual experience of the most inspiring kind.

5. Nor indeed is the recent American the only one who desires to continue learning. Once the people realize that the schools not only belong to them but are for their benefit, in every possible way, and that a school tax, **Coöperative Dividends** instead of being a burden imposed from without, is a coöperative means of paying dividends to all of the stockholders in perpetuity, then they will set about devising ways of increasing the benefits. Communities everywhere are beginning to recognize that just as they are happiest and most prosperous when their mills and factories are working double or

treble turn, so their schools may serve many hours during which they have previously been idle. Just as long as the school and the church remain dark and cold and empty while the various institutions of evil are kept light and warm and hospitable, there will be continual breeding of trouble. The most effective, if not the only way, to overcome evil is with good.

So schools everywhere have been opened to the people. The busy office man has found rest and recreation in the evening manual training school. The ambitious workman has found at the school, within easy walking distance of his home, the instruction and guidance which he needed to prepare himself for promotion. The tired wife or mother has found that one session a week in the evening class in physical education puts and keeps her in good condition for the duties and pleasures of the week, and that the classes in cooking, sewing, millinery and designing are a great help to her, both in economy of money and of effort. The fact that parents and children are going to the same school, at different times and for different subjects, keeps them sympathetically together as each goes forward in development.

6. It is by no means accidental that in America people of all nationalities, of every differing religious faith or political belief are able to live together in peace and harmony. There is not only the ideal

and the precept of liberty and tolerance but there is the daily practice as well. If ever there is to be a United States of the World, and if love and brotherhood are ever permanently to replace suspicion and hate we must find a way of extending this essential American custom to the whole world.

**In Peace  
and Har-  
mony**

An American, by instinct, respects the religious, political and other rights of his neighbor. He learns from the daily and hourly habits of his life that it is necessary and desirable to meet intelligently and sympathetically men of many minds. He learns something from each in turn. He not only comes to respect the right of his neighbor to worship or to vote according to the dictates of his own conscience, but in a good-natured, tolerant comparison of his neighbor's views upon any subject with his own he is apt to discover much in those views worthy of his own careful consideration. And above all, as he becomes better acquainted with that neighbor, sympathizes with and aids him in his sorrows, helps him solve his difficulties and is helped in turn, shares in the hospitality of his home, of his church, of the various organizations to which one or the other belongs, he comes, little by little to know and to love that neighbor; not in a gushy, sentimental manner, but with a knowledge, a faith, an affection which will stand the strain of any sudden test. In the wholesome neighborly life of America, faith, hope and love

for one's brethren are realities and eternal verities, not mere statements of ethics or dogma.

The one great common medium through which the coöperative social work of the community may be done is the school. It is the one institution in which all have equal rights and where everybody may meet on common ground. But people meet in a concrete way, for a definite purpose and with a specific object. The people of many communities have found that the music classes, the lectures, the social center meetings at the schoolhouse, have made a signal contribution to the enrichment of their individual and community life.

When high schools began to be established they were popularly called "The People's Colleges." Now that a use has been found for schoolhouses for the unoccupied portion of their time they are serving an entirely new need and are coming to be known as "The People's Clubs." Countless communities have found their schoolhouses the most natural and delightful places to meet and to learn.

7. Americans know how to work, but they have not as yet learned how to play. As the strain of their intense work is beginning to tell more on the lives and nerves of their men and women they are recognizing the vital necessity for recreation. They are practical enough to know that they must find some quick way of recharging

their batteries. They are coming to realize that exercise, fresh air and sunshine are quicker, cheaper and more pleasant means than the sanitarium, the hospital or the operating table. In addition to this they are coming to believe that they have much to learn in the fine art of living. So they are looking about everywhere for some practical method of securing recreation which can be made to fit in with the absolute requirements of their busy and strenuous lives. They are just beginning to believe that possibly Mr. Roosevelt has so much energy, and is able to accomplish so much because he takes so much exercise in the open air instead of believing that he takes the exercise because he has the surplus energy.

The athletic or the country club serves for many, but the average American if he gets daily recreation must be able to get it quickly and near at hand. For him, therefore, the idea that the schoolhouse, which is in the immediate neighborhood, might be the place where he could, with just a little planning, have a swim with his boy, or a game of tennis with his daughter, or hear a concert or a lecture with his wife, commends itself.

Everywhere there are being established courses in hygiene which recognize that the school ought to be and may be the center, not only of health precept but also of health practice for all the members of the community.

8. The fairest criticism that is being made against the public schools is that there is no adequate provision for training in fundamental morality and ethics. Two remedies have been proposed, in each of which the school plays a large part. The first is that the schoolhouse, or various portions of it, be set aside at stated intervals for religious or moral instruction, each sect or denomination being given a time and a place, with an opportunity to have teachers or ministers of their own belief instruct their children. This plan has met with great success in Australia and in portions of Canada and with fair success in a few other places in America. There has been some slight objection on the part of a few who were not yet quite willing to accept the presence of teachers of other religious beliefs than their own on the public school property. This objection will doubtless disappear as teachers and pupils become better acquainted and the plan becomes better known. The one serious objection to the plan is that it leaves large portions of the community who have no definitely organized religious life without the benefit of this instruction. These are the very portions in greatest need of the training.

The second plan is to attempt to formulate in a manner which would be acceptable to those of all religious faiths, the fundamental principles of morality upon which all might agree. No religious body holds, for example, that stealing is a virtue or lying

a desirable accomplishment. It would not seem to be either difficult or impossible to codify a small group of inter-denominational axioms representing the great virtues of life in the order of their importance. Just as we have determined, for example, that if we were only able to teach a child one single subject we would teach him to read, or, if able to teach him only two subjects we would teach him to read and to write, or, if only able to give him three subjects we might add the rudiments of numbers, so might we not decide that, if we were limited to one single virtue we would teach children to be truthful, or to be obedient, and add the other primal virtues in due order. The difficulty arises from those who believe that there can be no ethical truth which does not have its foundation in religion, and who either believe that there should be no particular religion taught under the state auspices, or that only their religion contains the vital truth and hence that particular religion is the only one which should be taught.

**Training  
in Funda-  
mental  
Morality**

Cadets at the United States Military Academy at West Point are taught to be absolutely truthful without that teaching being connected with any special religious belief. Having accepted the abstract ideal of truthfulness and having acquired the habit of truth it will in no sense weaken either the ideal or the habit to have the teaching on this

particular subject reinforced by all of the power which is contained in any particular religious belief acquired elsewhere.

The main point is to make sure that no child or member of the democracy is deprived of the inalienable right to instruction in fundamental morality, and that we use every agency at hand, whether it be church or school, until this object is attained.

America has accepted, in a whole-hearted way, not only the ideal of giving every little child a whole chance but also the larger, richer ideal of giving every member of the democracy a full opportunity and his inalienable educational right to all the various kinds of training he needs or wants, and an opportunity to pursue his own happiness in his own way, either with or without wise guidance, so long as he does not interfere with the rights of others.

And so the schoolhouse is no longer dark and cold and empty a large part of the time, but light and **A Whole** warm and hospitable. The boy or girl **Chance** is no longer limited to the choice of a classical high school course or nothing. Those whose minds run easily along commercial lines receive their share of the public school service. Those industrially inclined are given encouragement and training suited to their needs. Those who have either fondness for or skill in art or craft are given this outlet to a fuller life.

Every man, woman and child is given the oppor-

tunity to work out, according to his ability, an adjustment between the things each would like to do, the things each can learn how to do acceptably, and the things the public wants done, and is willing to reward, either in money, in glory or in other coin of the realm.

And so, no matter how uncomfortable it may be to have a whole people wake up, take the school man at his word and come and demand as a right the particular part belonging to each in the educational public service — the part for which he has paid, which he needs in his business, in his life or in his leisure, — no matter how perplexing this may be temporarily; there are, nevertheless, a thrill and a soul satisfaction about it all, — about being entirely fair and right, about really trying to fully live up to American ideals of equal opportunity which generate the power necessary to do the work.

And indeed the task, once clearly realized, is not so difficult. The older ideals, once we can get just a little removed from them, are clearly and unmistakably wrong. It was never financially, educationally or socially sound to build and maintain costly schools merely for the intellectual training of a portion of the children during a fraction of the year. It was never either fair or profitable to deprive the child who went to work of his right to go to school. It was never wise to permit a new-made American to go on hungering for the intellectual and social

advantages which might readily be given to him, and keep waiting to give them to his children. It was never true efficiency to debar the adults of a community from the opportunity for social and recreational life which might be theirs by a proper use of the facilities already at hand. Nothing less than full service all the time will be satisfactory for the future. Increased dividends on their school investment for all of the people are self-evident.

Some of the apparent disadvantages proved to be advantages in disguise. Dr. William Wirt, superintendent of the Gary schools, has wisely pointed out that the city, with its many children, makes possible many forms of service impossible in rural districts with scattered populations; and that, in planning for an adequate school for the children of Gary, he has also provided for the unrecognized needs of an equal number of adults as well.

The people themselves, especially those who are for the first time getting some return for their school taxes, are ever ready to recognize and to appreciate the importance of this newer opportunity and the real value of this more abundant life. They readily compare other public or private buildings or institutions, their cost and the service they render, with the public schools. Their faith and belief in the public school as the best institution for human betterment and welfare grows as their new school dividends

grow. They readily recognize in the public school the real Temple of Democracy, the one place where the people may all come into their own inalienable rights, and readily partake, according to their ability, either present or potential, in that fuller, richer life for which their very souls have so long hungered.

So the American public school has in reality become the Alma Mater of all the members of the democracy — the bountiful mother who stands ever ready to give rich gifts to all her children, young and old alike, and to pass on to future generations that best of heritages, the ability and the willingness to serve humanity. And so the American public school is offered, in its plan and in its purpose, as America's most precious gift to the democracies of the world.

The world is soon destined to be made safe for democracy and brotherhood. But the task of making democracy safe for the world has only fairly begun.



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